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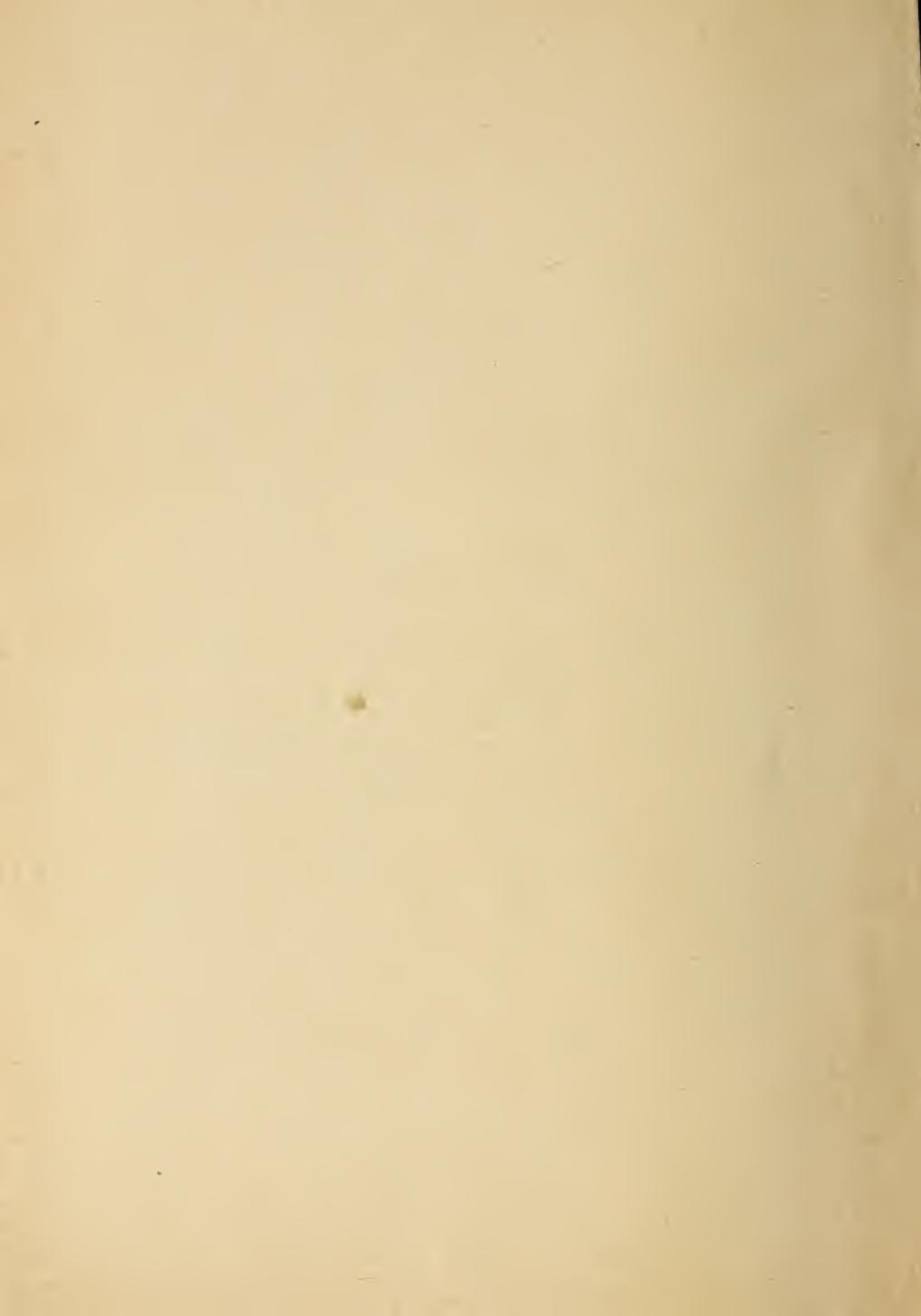
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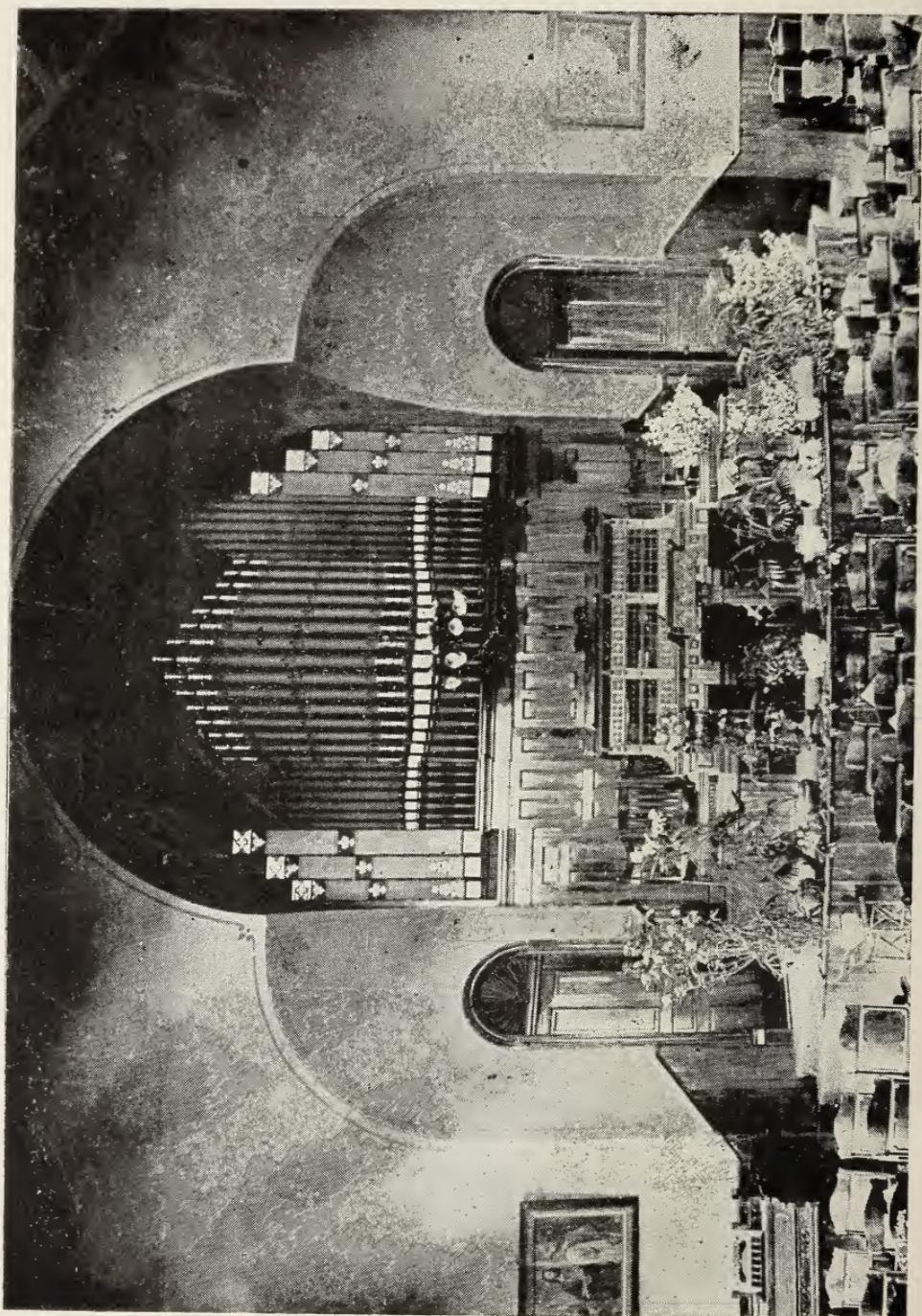
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Unity Church of Sioux City Ia.



OUR BOND OF UNION.

We, whose names are hereunto subscribed, believing in Freedom, Fellowship and Character in Religion, associate ourselves together as members of the First Unitarian Church, of Sioux City, for the maintenance of united worship and the promotion of Truth, Righteousness and Love.

ADOPTED JANUARY 18, 1886.



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TEN YEARS

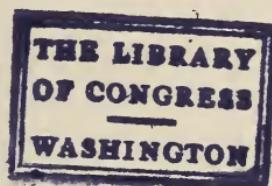
1885 1895

OF THE

First Unitarian Church

OF

SIOUX CITY, IOWA.



SIOUX CITY
GLOBE PRINTING COMPANY
4TH AND PEARL



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ERRATA: On page 11—Instead of April 1, read April 5.
On page 46—The Young People's Union formed Jan. 14,
1894, adopted articles of organization in July, same year.
On page 66—Read, Church Door Pulpit, instead of Church
Door, Pulpit.

PUBLISHERS NOTE.

The publication Committee tenders its thanks for valuable assistance rendered in the preparation of this manual, to Mrs. S. F. Lynn, Mrs. Henry C. Young, Miss Adele Fuchs, Miss Jennie Hoffman, and to Messrs. F. Follett and O. P. McCray. In an undertaking of this kind, it is fully recognized that imperfections must appear and omissions occur. There are deeds and names which the committee would fain have recalled and recorded, for which it had no data. For all shortcomings it must apologize in advance, bespeaking the kindly consideration and forbearance of the reader.

MARY A. SAFFORD. GEORGE W. WALEFIELD.
ELINOR E. GORDON. E. H. BUCKNAM.
 MRS. MELIDA PAPPE.

CALENDAR.

*"Open thine eyes to see
The good in store for thee—
New love, new thought, new service too,
For Him who daily maketh thy life new."*

F. L. Hosmer.

ONCE A WEEK.

Sunday—Morning Service.....	10:30 A. M.
Sunday School.....	12:00 M.
Young People's Religious Union.....	6:15 P. M. until May 1.
Evening Service.....	7:30 P. M. until May 1.
After May 1, Union meets at 6:45 P. M. Service at 8 P. M.	
Monday—Sunday School Teachers' Meeting.....	7:30 P. M.
Tuesday—Ministers "At Home".....	Afternoon and evening.
Wednesday—Unity Circle from.....	3 P. M. to 4 P. M.
Friday—Psychology Class.....	4 P. M.
Saturday—Unity Club.....	8 P. M. to 9:30 P. M.

ONCE A MONTH.

First Sunday—Trustees meet at.....	4 P. M.
Second Wednesday—Supper at 6 P. M., followed by Sociable.....	

ONCE A YEAR.

Opening Service.....	September 1.
Harvest Service.....	September 29.
Thanksgiving Service.....	November 24
Christmas Service.....	December 22.
Easter Service.....	April 5.
Patriotic Service.....	May 30.
Flower Service.....	June 21.

First meeting of Unity Circle.....	September 4.
First meeting of History Section of Unity Club.....	October 5.
First meeting of Poetry Section of Unity Club.....	October 12.
Annual Fair.....	First week in December.
Sunday School Christmas Festival.....	December 24.
Sunday School Picnic.....	June.
The ladies of Unity Circle "receive" in church parlors from 3 to 5 p.m.....	Wednesdays, Oct. 30, Jan. 29, Apr. 29.

ARTICLES OF INCORPORATION.

Know all men by these presents, that we the undersigned hereby associate ourselves and agree to become a corporation under chapter two (2), article nine (9) of the Code of Iowa of 1848, and amendments thereto, and for that purpose we have adopted, agreed to and signed the following Articles of Incorporation:

ARTICLE I.

The name of this Corporation shall be The First Unitarian Church, of Sioux City, Iowa.

ARTICLE II.

The object of this Corporation shall be to promote united thought and action in the study and practice of Christianity.

ARTICLE III.

This Corporation shall commence on the 11th day of March, 1885, and the members thereof shall be the undersigned, together with such other persons as now are or may hereafter be admitted as members of the First Unitarian Church Society or Association of Sioux City, Iowa, and such other persons as now are contributing or may hereafter contribute annually to the support of this Corporation.

ARTICLE IV.

The business of this Corporation shall be conducted by a Board of seven Trustees, who shall be elected annually by the members, on the first Wednesday in April, and shall hold for one year, or until their successors are elected and qualified. Until the first Wednesday in July, 1885, such business shall be conducted by a provisional Board of seven, to-wit: William R. Smith, A. Groninger, E. H. Bucknam, G. R. Badgerow, A. L. Hudson, C. L. Wright, and G. W. Wakefield.

ARTICLE V.

The Board of Trustees shall elect from their number a President, and from the members a Secretary and Treasurer of the Board of the Corporation, appoint subordinate officers, fill vacancies in said Board, call special meetings of the members, and do any and all things necessary for the transaction of the business of the Corporation.

Written contracts and conveyances of the Corporation shall be signed by the President and attested by the Secretary, and in cases of instruments requiring an acknowledgment, the same shall be made by the President in the name of the Corporation.

ARTICLE VI.

This Corporation shall have power, by its corporate name, to contract and be contracted with, sue and be sued, take, hold and convey real, personal and mixed property, and adopt such Regulations and By-Laws for its government, not inconsistent herewith, as may be determined at any regular business meeting.

ARTICLE VII.

This Corporation is not for the pecuniary benefit of its members, and the private property of the members shall in no case be liable for Corporate debts.

ARTICLE VIII.

The duties of the several officers of this Corporation shall be such as are usually performed by like officers in similar Corporations, and orders on the Treasurer shall be drawn by the Secretary.

ARTICLE IX.

The annual meeting of the members shall be held on the first Wednesday of April in each year, and at all meetings each member shall be entitled to one vote.

Regular business meetings of the members of the Corporation may be held upon the call of the Board, whereof public notice shall be given from the desk on two successive Sundays immediately preceding such meetings, or in case there shall be no public services held in such church, then by such notice being posted on the outside door of its house of worship for at least ten days prior to such meeting.

ARTICLE X.

These Articles may be amended at any annual meeting of the members, by a vote of two-thirds of the members present.

Witness our hands, this eleventh day of March, A. D. 1885.

W. M. R. SMITH.

A. GRONINGER.

E. H. BUCKNAM.

G. R. BADGEROW.

A. L. HUDSON.

CRAIG L. WRIGHT.

G. W. WAKEFIELD.

STATE OF IOWA

COUNTY OF WOODBURY.

Be it remembered, that on the eleventh day of April, A. D., 1885, before the undersigned, Leighton Wynn, a Notary Public of Iowa, in and for Woodbury County, came Wm. R. Smith, A. Groninger, E. H. Bucknam, G. R. Badgerow, A. L. Hudson, Craig L. Wright and G. W. Wakefield, to me personally known to be the identical persons whose names are affixed to the foregoing Articles of Incorporation, as Corporators, and acknowledged the instrument to be their voluntary act and deed, and that they executed the same for the purpose therein mentioned.

Witness my hand and notarial seal the day and year last above written.



LEIGHTON WYNN,
Notary Public.

BY-LAWS.

ARTICLE I.

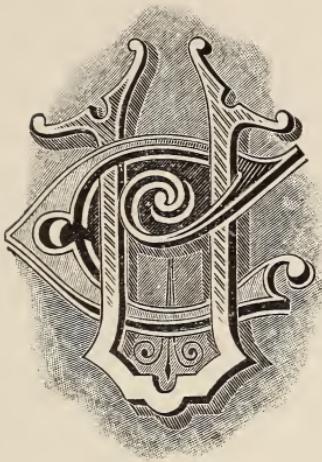
Regular meetings of the Unitarian Society shall be held on the first Sundays in June, November and January, and the last Sunday in August.

ARTICLE II.

At each annual meeting the following committees of three members each shall be appointed to serve for one year, viz: Committee on Printing, committee on Hospitality, committee on care of Church Building, and committee on Music.

ARTICLE III.

No person under sixteen years of age shall be entitled to vote at the meetings of the society.



THE CHURCH AND ITS ACTIVITIES.

THE BOARD OF TRUSTEES.

"Responsibility walks hand in hand with capacity and power."

To the casual observer, or to one as unused as the writer to anything like church organization, church work or ways in January, 1885, there seemed little demand or material for a liberal church in Sioux City.

And yet the field was then dead ripe for the harvest. The harvester had his eye on the field, though it may be doubted if even he, had an adequate idea of the results which would so speedily follow his work and words; of the quick and hearty response which would so soon be given to his logical argument, clear reasoning and elo-

quent speech. To the Rev. Oscar Clute, then of Iowa City, should be given the honor of discerning the field and the opportunity; and the first real effort on the part of friends of the liberal faith in Sioux City dates to his coming, February 1, 1885. Sunday, February 8, 1885, after morning service in our county court house (which has been and still is the seat of various kinds of gospel as of law) the first steps were taken towards organizing a Unitarian society.

The first record shows that J. C. C. Hoskins was chairman of a meeting at which Dr. Wm. R. Smith was selected as head of a committee to form and report a plan for a church organization, and Miss B. Wakefield as the head of another committee to organize a Sunday School.

On the following Sunday, after preaching by the Rev. S. S. Hunting, of Des Moines, the committee reported "that with due appreciation of the noble work done by other churches and charitable societies, the wants of the city demand the establishment of a society for the promotion of liberal religious thought," and recommended as one of the first requisites of success, that "it be placed upon a firm and substantial business basis." Acting upon this suggestion, a provisional Board of Directors was at once appointed. This Board organized by electing Dr. Wm. R. Smith President, and E. H. Bucknam Secretary.

At a meeting of this Board February 20, at the suggestion of our present chairman of building committee, Mr. Badgerow (to whose practical suggestions and keen appreciation of the value of opportunities, the society is much indebted), with a faith in the future growth which may possibly be claimed as characteristic of citizens of this city, before any society was fairly organized, or it was shown that there would be funds to meet it except

as the trustees themselves might assume the responsibility, it was decided to purchase the building located at the corner of Sixth and Douglas streets, then known as the skating rink. March 11, 1885, Articles of Incorporation presented by Judge Wakefield were adopted, signed and placed on file, and the First Unitarian Church of Sioux City, became a corporate body, though by no means (in the judgment of its friends and demonstrated, we think, by its works) a soulless Corporation.

The Trustees of the Corporation thus organized were Dr. Wm. R. Smith, Judge G. W. Wakefield, A. Groninger, C. L. Wright, G. A. Badgerow, A. L. Hudson and E. H. Bucknam. Mr. E. H. Stone, cashier of the First National Bank, was chosen as Treasurer.

The skating rink, bought by the Trustees, was quickly reconstructed, and on April 1, Easter Sunday, was appropriately dedicated by Mr. Clute. Costing originally \$900.00, about the same amount was expended in transforming it into the home-like and convenient place of worship which it proved to be, serving well its purpose as the cradle of a young and growing society, a real church home to many who never expected to find a home in a church.

The society was fortunate in having among its first and warmest supporters, musicians of such skill as Miss. Adele Fuchs and Mr. Jesse Cunningham, so that at once, by the employment of Mr. C. E. Dennis as tenor, and Mrs. Kate Cheney as soprano, a quartette choir of marked excellence added to the Church service, music of high order. To the steadfastness, zeal and hard work of Miss Fuchs and Mr. Cunningham, who, throughout all changes, at the end of our first decade, are still at their posts in the choir, the Church owes more than it knows but not more than it surely and heartily appreciates. It is with deep regret that now it must part with Miss Fuchs.

On the 24th of May the records show that the Rev. Mary Safford, of Humboldt, Iowa, came to supply the pulpit for two Sundays. She came by the advice and request of Mr. Clute, though somewhat, it must be confessed, against the judgment of the Trustees, who feared that it might be inexpedient to allow a woman in our pulpit. But she came; we listened, and the later record shows that after preaching by Miss Mary A. Safford, of Humboldt, Iowa, May 24 and 31, it was decided to call her to the pastorate of this Church. The same individuals who had been most timid as to the propriety of calling a woman, then joined most heartily in making the call unanimous. It is needless to remark that after ten years of her ministry this Church especially rejoices in the wisdom of that choice. During the two weeks of her stay, inspired by her zeal, and that of her co-worker, Miss Gordon, the young society extended an invitation to the Iowa Association of Unitarian Churches to hold its Summer Conference in Sioux City. The invitation was accepted, and from July 1 to 5, 1885, the Conference was held. Leading ministers from abroad, notably the Rev. H. M. Simmons, of Minneapolis, and Jenkin Lloyd Jones, of Chicago, helped to make better known the newer, firmer faith for which this society stands. Hence, when Miss Safford, accompanied by Miss Gordon, commenced her pastorate, September 6, 1885, she found waiting her coming a goodly congregation ready and glad to follow her leadership; so that later on, it was voted at a meeting of the Trustees "that our Pastor be requested to draw up such a form of Church membership as she deemed best and most suitable to present to those who desire to subscribe to same." As a result of this request, our "Bond of Union" (shown elsewhere in this book), prepared by her, was presented

after evening service, January 18, 1886, and then signed by twenty-six persons.

It is worthy of note, that during the first three months of Miss Safford's pastorate, notable examples of the work of women in the pulpit were furnished by these eloquent women of the Unitarian household of faith, Mrs. Mary A. Livermore and Mrs. Julia Ward Howe, who preached to large congregations on November 15 and November 1, respectively.

At an appropriate Thanksgiving service, on Sunday, November 29, 1885, in response to an eloquent and earnest appeal from Miss Safford to extinguish the floating debt incurred in reconstructing and furnishing the building, said debt was duly extinguished by a subscription and collection of about \$900.00, and as early as January, 1886, steps were taken towards a lot for a permanent church home.

In November, 1886, the society purchased from Wm. Wells, his property on Douglas street, next block north of its building, for the sum of \$6,500.00, intending to move the building, then standing on leased ground, to the new location. In May, 1887, it was deemed inexpedient to do so, and in July the present lot was bought for \$5,000.00. In April, 1888, inasmuch as it was found that something over \$12,000.00 could be realized from the sale of the Wells property, a conclusion was readily reached to sell the same and proceed at once to erect a church on this lot. The sale was made, and at or soon after the same time the first church home was sold at an advance of \$100.00 over its purchase price. The plan of the present building, submitted by J. W. Martin, architect, was adopted, and on July 16, 1888, contract to build was let to A. Halseth, the stone foundation having been previously let to Messrs. Wilkinson & Co.

At the beginning of the summer vacation in 1888, the little church building that had served so well its purpose was closed, the furniture and chairs were stored till they could be used again in the more commodious quarters. During that summer work on the new church edifice was rapidly pushed, with the intention of having the basement enclosed and furnished for occupancy as early in the autumn as possible. It was found that the court room could again be procured as a place of meeting during the interim. As autumn drew near it was learned with deep regret that Miss Safford, owing to illnes, would be absent for an indefinite period, and that Miss Gordon would remain with her until she could return. The society, now strong and well knit together, did not permit this disappointment to discourage effort. Through the autumn and winter of 1888-89, the pulpit was supplied in large part by Rev. S. S. Hunting, of DesMoines, whose generous service, great helpfulness and devotion to the best interests of the society, have won for him a lasting place in the memories of all.

In addition to Mr. Hunting, during the absence of our pastor, services were conducted at least for one Sunday each by the Rev. Marion Murdock and Mrs. Vaupel Clarke, of Humboldt, Iowa, by Rev. Caroline Bartlett, of Sioux Falls, S. D., by Miss Alice Fletcher, whose interesting story of "Life among the Indians" will long be remembered, by Rev. Eliza T. Wilkes, of Dakota, Rev. J. N. Effinger, western secretary, Rev. H. T. Lyche, of Massachusetts, and Rev. Oscar Clute.

In the Sioux City Journal of Sunday, December 23, 1888, it was with great satisfaction that the announcement of our first meeting in the new building was read, and with still greater satisfaction that a goodly congregation found its home in the well lighted, neat and commodious lecture room. It was also specially pleasing to

the Sunday School to be able to meet around a Christmas Tree in the new room on Christmas eve.

Early in March, 1889, much to the gratification of the society, Miss Safford with Miss Gordon was able to return to her work. At the annual meeting in April of that year, committees were appointed to prepare for the dedication of the church, and for the meeting of the Iowa Conference of Unitarian and other Liberal Churches which was appointed for May 5 to 8. At this annual meeting Mr. Eri Richardson was chosen as Trustee in place of Dr. Smith, whose illness in Eureka would compel his resignation, while Mr. Wm. Milchrist succeeded Mr. Hudson. Mr. Richardson was chosen President of the Board of Trustees.

On Sunday, May 5, 1889, the new church building was dedicated, the ceremony also being the opening of the State Conference. The seating capacity of the church was taxed to its utmost; the audience room and parlors made beautiful and most attractive by a profusion of flowers. The dedication exercises proved of great interest to the large congregation, and were participated in by Rev. Marion Murdock, of Humbolt, Rev. S. S. Hunting, of Des Moines, Miss Safford, who conducted the dedicatory responsive service, and by the Rev. Jenkin Lloyd Jones, of Chicago. The Secretary of the Church also read the story of the Church, giving its history and financial condition up to date. In the evening another large congregation listened to short addresses from visiting ministers on "The Liberal Church." The Conference, opened so well, closed its session on the evening of Wednesday, May 8, with the ordination of Miss Gordon to the ministry, which was a most impressive ceremony, wherein ordained and welcomed to the ranks of the liberal ministry, she took her place as colleague with Miss Safford, thus completing in name, a

partnership in a noble vocation, which had in fact been recognized and appreciated during the previous years of her devoted service.

The year 1890, 1891 and 1892 were years of prosperity and growth with the Church in all its work and interests. In March, 1892, at a meeting of the Trustees it was voted that Miss Safford be allowed a vacation of several months, and a trip to Europe for the benefit of her health, impaired by her unremitting devotion to the cause she loved so well. She was able to return in September greatly benefitted by her trip across the sea.

During the summer vacation of this year the interior of the church was tinted and frescoed and put in thorough repair. New draperies were added to the parlors, while beautiful pictures, illustrating the life of Christ, the gift of Mr. and Mrs. Groninger, were hung upon the walls, all having been provided for by voluntary subscription, and arranged as a surprise to our Pastors on their return in September. At the annual meeting in this year the Board of Trustees was changed somewhat by the retirement of Messrs. Richardson and Bucknam and the election of Mrs. John H. Charles and Mr. E. W. Skerry. Judge Wakefield was selected as chairman.

The years 1893 and 1894, with their record of panic, strikes and drouth, proved and tested the society in more ways than one. Revenues were decreased, valuable friends and members moved away. Yet at the annual meeting in 1894 the secretary was able to report that the debt of the Church had actually been reduced, and our Pastors showed the membership increasing. On the new Board of Trustees the women of the Church were more formally (though not more fully) recognized by the election of Mrs. Viola Follett and Mrs. Veta Lynn as Trustees. The reduction of the church debt and the completion of the debt payment on the fine church organ, which

debt had been assumed by the Unity Circle, was an object lesson, the value of which was evident.

In June, 1894, came the news of the death at his home in Des Moines of the Rev. S. S. Hunting. Resolutions of sympathy and respect were adopted by the Church and sent to Mrs. Hunting, who later on presented to the Society a fine likeness of her husband, which now has its place in the church parlor.

In July of this year came the death of Dr. Wm. A. Smith, our first president, and always steadfast friend and benefactor; a loyal worker in our cause; a citizen, known, loved and respected not only in his own church but throughout the city and state. His loss to us was and is deeply felt and sincerely mourned. Appropriate resolutions were framed by the Trustees at their meeting, and placed on our records, copies of which were sent to his family and to the press. A fine likeness, presented by Mrs. Smith hangs on the walls of our church parlor, recalling constantly to the memory of his many friends those sterling qualities which won for him a lasting place in all hearts. Green may his memory be to all who came within the ever expanding circle of his kindly influence.

In October of this year (1894) the Church again welcomed for the third time in its history the State Conference, which proved the largest in the history of state work, drawing together liberal forces from all parts of the Northwest—from Nebraska, Iowa and other states. In November a complete system of electric lighting was put in the church by Mrs. Caroline Groninger and her sister, Mrs. Julia Haner, as a memorial offering and tribute to the memory of their father and mother, Mr. and Mrs. Reinke. A special service with sermon on Light by Miss Gordon, in appreciation of this generous action, marked the turning on of the electric current.

Most appropriately at Christmas time, after the successful fair, came a donation to the Church from the Unity Circle, whereby the debt was reduced some \$300, increasing, however, our obligations to the Circle, which only in good will and esteem and service can ever be paid.

In March, 1895, a supper prepared, served and managed by the gentlemen of the society, and well advertised by them, added to the revenue of the Church more than \$200, and was a notable success in its line, proving that when there is life (in a Church) there is hope, even in years of trial and of panic.

A summary of the reports made at our annual meetings for the ten years of the life of the Church show that there have been raised in round numbers for general expenses, including salaries of Pastors, music and incidentals, \$44,000; and that in addition to this there have been expended on the Church building, including its furniture and fixtures, \$22,000; and for the organ, \$3,000, making a total of \$69,000.

This sum has been raised without placing any mortgage on our property. The debt of the Church, now \$4,700, being attested by a note for that amount, secured by personal endorsement. Aside from this obligation, at the close of its first decade of existence, the report of the Secretary showed no bill unpaid. During the first year—in 1885—a loan of \$900, procured through the aid of Rev. J. T. Sunderland (an early friend of this Church), from the Church Building Association, a loan firm of Boston, materially aided the young society. This was paid, before it fell due, by the ladies of Unity Circle to whom later the money was refunded by the Church. With the exception of a memorial offering made by Miss Elizabeth Faulkner, of Keene, N. H., to the memory of her brother, Mr. F. Faulkner, an early

resident of Sioux City, \$250, and a donation of \$100, which came unsolicited from ladies of Dedham, Mass., friends of Miss Safford, all of the sums represented in the statement above were freely contributed by our people here at home, the greater number of whom had never up to that spring of 1885, known the Liberal Faith. These testify to the appreciation of the lofty ideals set before them by their chosen leaders, to the influence of their example, and to their own belief in a Gospel of common sense and practical usefulness, which puts no fetters on the mind, no limit to progress in the field of the highest thought, seeks the truth in the light, and aims to judge the tree by its fruits.

E. H. BUCKNAM,
Secretary.

OFFICERS AND COMMITTEES.

Trustees, officers and committees elected April 1895, for year ending April 1, 1896.

TRUSTEES—Judge G. W. Wakefield, President, A. Groninger, Mrs. Viola Follett, Mrs. Veta Lynn, S. Schulein, Jas. F. Toy, G. B. Healy.

SECRETARY OF THE CHURCH—E. H. Bucknam.

TREASURER OF THE CHURCH—Jas. F. Toy.

USHERS—O. P. McCray, George Greenwood, Amos Ayres, Alfred Young, Lucius Chase, Maxwell Silver, Ray Phillips, Arthur Weir, J. J. Sayer.

COMMITTEE ON CARE OF CHURCH—Ray Pr llips, Mrs. E. S. Wood, J. Bronkhorst.

COMMITTEE ON MUSIC—Mrs. Veta Lynn, D. A. C. Kellogg, J. D. Hennessy.

COMMITTEE ON HOSPITALITY—G. B. Healy, H. C. Young, O. P. McCray.

COMMITTEE ON PRINTING—Mrs. Melida Pap; Wilbra Coleman, George Greenwood.

TRUSTEES FOR 1885-86. 1886-87. 1887-88—Wm. H. Smith, President, A. Groninger, C. L. Wright, G. W. Wakefield, G. R. Badgerow, A. L. Hudson, E. H. Bucknam.

TRUSTEES FOR 1888-89—Wm. R. Smith, President, A. Groninger, Eri Richardson, G. W. Wakefield, C. L. Wright, G. R. Badgerow, E. H. Bucknam.

TRUSTEES FOR 1889-90. 1890-91. 1891-92—Eri Richardson, President, A. Groninger, C. L. Wright, G. W. Wakefield, G. R. Badgerow, Wm. Milchrist, E. H. Bucknam.

TRUSTEES FOR 1892-93. 1893-94—G. W. Wakefield, President, A. Groninger, G. R. Badgerow, Mrs. John H. Charles, E. W. Skerry, S. Schulein, Wm. Milchrist.

TRUSTEES FOR 1894-95—G. W. Wakefield, President, A. Groninger, S. Schulein, Wm. Milchrist, E. W. Skerry, Mrs. Viola Follett, Mrs. Veta Lynn

SECRETARY—10 years—E. H. Bucknam.

TREASURER—E. H. Stone, to April, 1892, T. J. Stone, April, 1892, to April, 1895.

DEDICATION OF UNITY CHURCH, SIOUX CITY, IOWA, MAY 5, 1889.

*"Walk in love, endeavoring to keep the
unity of the spirit in the bonds of peace."*

ORDER OF SERVICES.

ORGAN.

Reading of Scriptures, Old and New.....	Rev. Marion Murdock
Prayer.....	Rev. S. S. Hunting

ANTHEM.

The Story of Unity Church.....	E. H. Bucknam
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HYMN.

Sermon.....	Rev. J. Ll. Jones, Chicago, Ill.
-------------	----------------------------------

ANTHEM.

DEDICATORY HYMN—Tune “Hamburg.”

Great Over-Soul and Inter-Heart
Of whom we feel ourselves a part.

To whom all souls forever tend,
Our father, mother, nearest friend;

This church, with love, to thee we bring,

And while our spirits inly sing,
We pray that it may ever be

A home for all who seek for thee.

The home of faith in all things true
A faith that seeks the larger view,
The home of love that yearns to bless,
The home of truth and righteousness.

Long may it stand, the outward sign
Of that indwelling Life divine
Which makes thy children truly free,
And draws them ever nearer thee.

MARY SAFFORD.

DEDICATION.

BY MINISTER AND CONGREGATION.

Minister—Let us dedicate this church to the reverent search for Truth, which in all ages entering into holy souls maketh them friends of God.

People -- To the service of the Truth that maketh free, that endureth and is always strong, that liveth and conquereth forevermore, we dedicate this church.

Minister—Let us dedicate this church to the promotion of Righteousness; for what doth the Lord require of us but to do justice, to love mercy and to walk humbly with our God.

People—To the Righteousness that giveth the beauty of holiness, whose work is peace, we dedicate this church.

Minister—Let us dedicate this church to the religion of Love, for this is the message that we have heard from the beginning, that we should love one another.

People—To the Love that giveth life, and hope, and faith; the Love that suffereth long and is kind; the Love that ever helpeth, never faileth, we dedicate this church.

All—Thus do we dedicate this church to human needs and human helpfulness. Thus do we dedicate this church to God, the Eternal One, whose divine fatherhood and motherhood enfolds all souls forever.

Minister—Here may worship ever be in spirit and in truth. Here may the memory of Jesus and all earth's brave and true ones inspire holy thoughts and quicken noble deeds.

People—To this church may every one be welcome. Hither may the children love to come. Here may the strong renew and consecrate their strength. Here may the aged find the peace of God.

All—Thus may this church ever be, to all who enter here, a true religious home, where faith and hope and love abide. Peace be within its walls. Peace to us and to our children's children here.

Choir— Glory to God in the highest,
 And on earth peace, good will among men!
 All the ends of the earth shall worship thee,
 And Glorify thy Holy Name! Amen.

All—O Love Divine, we thank thee for the tender care that has brought us to this hour. Bless, we pray thee, the work of our hearts and hands. Help us to be faithful to our high calling. Guide us by thy spirit evermore. Amen:

ANTHEM.

HYMN.

BENEDICTION.

EVENING SERVICE AT 8:00 O'CLOCK.

ORGAN.

PRAYER.

HYMN.

“THE LIBERAL CHURCH.”

Its Educational Work.....	Rev. Arthur Beavis
Anthem	O Where Shall Wisdom Be Found.
Its Missionary Work	Rev. E. T. Wilkes
Anthem	Cast Thy Bread Upon the Waters
Its Worship.....	Rev. J. R. Effinger
Anthem	God is a Spirit
Its Future	Rev. J. Ll. Jones
Hymn	The Crowning Day

BENEDICTION.

On Monday evening the Eleventh Annual Conference of Unitarian and other Independent Churches of Iowa began holding its sessions in the new church.

The conference closed Wednesday evening, May 8, with the Ordination of Miss Gordon. The sermon was given by Miss Murdock, the prayer by Miss Safford, the Charge to the Minister by S. S. Hunting and the Right Hand of Fellowship by J. Ll. Jones.

THE UNITY CLUB.

"Culture is the Handmaid of Religion."

The Unity Club was organized by Mary A. Safford and Elinor E. Gordon, in November, 1885, for literary and ethical study.

The first year, 1885-86, was one of organization and labor, in awakening an interest in its object and purposes. There were enrolled as members this first year besides its organizers, before named, the following: A. L. Hudson, H. J. Taylor, Geo. W. Oberholtzer, J. C. C. Hoskins, Lelia Patterson, Wm. M. Stevens and E. H. Bucknam. A. L. Hudson was the first President, and Miss Lelia Patterson was the first Secretary and Treasurer.

The work of the Club was, at the beginning, divided into two sections, each section pursuing a separate and distinct line of thought or study, from the other.

The meetings were weekly; the sections alternating. The year began about October and closed about the following April, excepting that a banquet, in which both sections joined, was held in June. This course pursued the first year has been adhered to ever since. These sections for 1885-86 were called the "Citizen and Neighbor" section, with Henry J. Taylor as leader throughout the year, and the "Lowell" section, with various leaders chosen or appointed from time to time during the year.

The membership was not large, but those who attended the meetings gave their best energies to the advancement of the Club, and found its work interesting and instructive. The year was formally closed with a banquet, at the church on Sixth street, June 10, 1886, at which, after the feast, a series of toasts were presented, A. L. Hudson acting as toast master, as follows:

The Unity Club.....	J. C.-C. Hoskins
Our Practical Member.....	Mary A. Safford

Our Never Absent Member.....	Lelia Patterson
Our Silent Member.....	Elinor E. Gordon
Our Ideal Member.....	Wm. M. Stevens
I Don't Know.....	E. H. Bucknam
The Poet Lowell.....	Rosa A. Oberholtzer
The Good Citizen.....	Henry J. Taylor

The banquet, the toasts and responses were well received by the members and their guests, and the future of the Club was assured.

The second year, 1886-87, opened with much promise. A. L. Hudson, President, and Lelia Patterson, Secretary and Treasurer, were re-elected. Henry J. Taylor and Mary A. Safford were chosen leaders of the "Social Science" section, and Mrs. E. H. Bucknam and Wm. M. Stevens, leaders of the "Poetry" section.

This year's work was very satisfactory to the members, and the second annual banquet was held at the Hotel Booge, June 16, 1887. Toasts and responses were again given, A. L. Hudson acting as toast master. The subjects and names of those responding were as follows:

Our Club.....	Elinor E. Gordon
Our Leader.....	Rosa A. Oberholtzer
Formers and Reformers.....	Dr. Wm. R. Smith
The Inner Circle.....	Mrs. L. M. Wyckoff
The Outer Circle.....	E. H. Bucknam
The Present Time.....	Geo. W. Wakefield
Our Oldest Member.....	Dell Johnson
Poetry and Science.....	Dr. R. H. Brown

The third year, 1887-88, the Club felt so sure of its future that at the beginning a program for the entire year was prepared and printed for distribution, making an eight page pamphlet, with this sentiment on the cover:

"There let us breathe and happily institute
A course of learning and ingenious studies."

Taming of the Shrew.

The officers were Dr. R. H. Brown, President; O. P. McCray, Secretary and Treasurer; A. L. Hudson, Leader of the "Shakespeare" section, and Elinor E. Gordon, Leader of the "Longfellow" section.

The year's work in Shakespeare was upon the plays of "Macbeth," and the "Merchant of Venice." Papers were read at each session upon topics pertaining to the play. These were followed by discussions of the same, and by reading of the text of the play, in which all members participated. This section secured two lectures by James K. Applebee, subjects: "Macbeth," a Drama of Conscience; "The Merchant of Venice," a Lesson in Religious Courtesy and Charity, which were given, and well received, November 7 and 8. At each meeting of the "Longfellow" section there were short papers, followed by discussion and the reading of poems illustrating the topics of the evening. On December 13 there was a dramatic reading of Miles Standish.

The third annual Banquet was held at Hotel Booge, June 6, 1888. The literary programme for the occasion consisted in music, the dramatic presentation of "The Choosing of the Casket, from "Merchant of Venice," by Carrie Hutchinson, Lucy Patterson; H. J. Taylor, A. L. Hudson and W. L. Frost; "Sleep-walking Scene" from Macbeth," by Bandusia Wakefield; "Wooing and Wedding the Puritan Maiden," from "Courtship of Miles Standish," in Pantomime, by Leora Chase, O. P. McCray and F. B. Drake.

The fourth year, 1888-89, the officers of the Club were Dr. R. H. Brown, President; Mecca Peavey, Secretary and Treasurer; E. H. Hubbard, Leader of the "Emerson" section, and A. L. Hudson Leader of the "Shakespeare" section.

The 'Emerson' section devoted its time to the study of Emerson and his works, reading and discussing his essays

on "Self Reliance," "Compensation," "Prudence," "Heroism," and the "Oversoul." This study was entered upon with some doubts as to whether it would prove entertaining; yet so successfully did the leader direct this section that a lively interest was awakened, and in the following spring it was voted to continue the study another year. Papers were prepared and read upon "Emerson," "Margaret Fuller," "The Boy Emerson and his Aunt Mary," "The Saturday Club," "Ethics of Emerson," "Emerson's Home Life," "Emerson, the Poet," and "Emerson and Carlisle." In the verse of Emerson,

"We see the beauty of the trackless forest,
Where oak and hazel, plum and sycamore,
In wild confusion mingle. Nature's children
In sweet unity, teaching truth."

The "Shakespeare" section began its work on October 27, with an attendance of forty-three, and read during the year, the plays, "King Lear," and "Midsummer Night's Dream." Papers were prepared and read upon "The Character of Kent," "Shakespeare's Fool," "Cordelia and her Sisters," "The Three Glosters," "Comparison of 'Hamlet' and 'King Lear,'" "Ancient Athens," "The Lovers and the Magic Charm," and "Puck and the Fairies."

In April of this year, Mr. and Mrs. T. J. Stone kindly threw open their elegant home for the use of the Club, upon which occasion George Willis Cook gave a series of parlor lectures on "Early English Literature."

The fourth annual banquet was held in the lecture room of the then recently dedicated church, on June 8, 1889. There was beside each plate a handsome and unique souvenir program in the form of a fan. There were present 125 guests, and at the close of the banquet readings from "Emerson" and from "Lear" were given. The play of "Pyramus and Thisbe" was also presented. The President, Dr. R. H. Brown gave an address full of

valuable suggestions. Notice his prophetic words: "The early work of organization has been so well done, and the work to be done, as well as the manner of doing it, so well fitted to existing conditions, that its own momentum is carrying the Club with accelerated speed, despite the loss from time to time of members heretofore indispensable. The future of the Unity Club is now no longer problematical, unless it be a problem how its large and increasing membership can be profitably worked."

The fifth year, 1889-90, the officers were Geo. W. Wakefield, President; Mecca Peavey, Secretary and Treasurer; A. L. Hudson, Leader of "Shakespeare" section, and E. H. Hubbard, Leader of "Emerson" section. A printed programme for the year was again presented in advance and this has been done each year since.

The "Shakespeare" section began the year's work October 12, reading the plays of "Richard III" and "As You Like It." The papers in this section took a wider field than heretofore, and through them the old English dramatists, Christopher Marlowe, Thomas Middleton, John Ford and Ben Jonson, were introduced to the Club. Papers were also presented, relating to the subject of the plays. Prof. Melville B. Anderson, now of Leland Stanford University, delivered three lectures before the Club, in December.

The "Emerson" section read the essays on "Heroism," and "The American Scholar," besides several of the author's poems. Papers were read on "Heroes and Hero Worship," "Arnold and Emerson," "Lowell" "Bryant," Longfellow," "Emerson's Life as a Lesson in Character," "Emerson as a Moral Teacher," "The Man and the Mass," "The American Scholar," and "Literature and Democracy."

The annual banquet was again held in the church lecture room, attended by the 77 members of the Club

and their invited guests. The President gave his annual address, and the programme closed with a charming little piece of humor, in the form of a farce entitled "The Shakespeare Water Cure," presented by Leora Chase, Mrs. Fuller, Mrs. Stason and Bandusia Wakefield. So closed an interesting year.

The sixth year, 1890-1, the officers were George W. Wakefield, president; Minnie S. Buffington, secretary and treasurer; E. H. Hubbard and Elinor Gordon, leaders of the history section, and A. L. Hudson and E. W. Skerry, leaders of the poetry section.

The poetry section made the poetry of Tennyson and Mrs. Browning its study. Readings from these poets were given at each meeting. Papers were read upon "Inducements to Study Poetry," "Growth of Modern English Poetry," "The Brownings in Italy," "Aurora Leigh," "The Sonnet in Literature," "National Anthems," "Poetic Sympathy with Animals," "Tennyson as Man and Poet," "Tennyson's Women," "Tennyson's Men."

The history section studied the French Revolution, reading in that connection "The Tale of Two Cities" and "93." There was an interesting programme and papers were read upon "The States-General and National Assembly," "Storming of the Bastile," "American and French Revolution Compared," "The French Revolution Judged One Hundred Years After" and "Jacobins and Girondists."

At the business meeting held in May of this year, the executive committee, in appreciation of Miss Gordon's services, presented the club with a very fine crayon portrait of Miss Gordon, which was, in accordance with the suggestion of the committee, hung in the club room opposite the portrait of Miss Safford.

The sixth annual banquet was held at the boat

house of the Riverside Boat Club on June 11, 1891. A. L. Hudson presided as toastmaster. There were given the president's address and responses to the following toasts: "The Riverside Boat Club," "Work and Play," "Books and Business" and "Unity."

The seventh year, 1891-2, the officers were George W. Oberholtzer, president; Mrs. Melida Pappe, secretary and treasurer; E. H. Hubbard and Elinor E. Gordon, leaders of poetry section; A. L. Hudson and P. K. Holbrook, leaders of history section.

The poetry section devoted its meetings to the study of the writings of George Eliot, reading especially "Adam Bede," "Silas Marner" and "Romola." This proved to be a popular study.

Papers were prepared and read upon "George Eliot," "The Wit and Humor of George Eliot," "The History of Music," "The Law of Consequences," and other subjects.

The history section studied the growth of English liberty, from its beginning in the German forests to the American and French revolutions. There were papers introductory to the study and upon "The Norman Conquest," "Magna Charta," "The Growth of Parliament and Its Conflict with the Throne," "Puritan Control," "Evolution of the Judicial System and Its Relation to the Growth of Liberty," "The Great Political Parties Down to the French Revolution" and "The Relation of Literature to the Growth of Democracy in England."

The annual banquet was held June 16, 1892, at the club house of the Sioux City Boat Club. After the report there were the president's address and responses to the following toasts, Mrs. J. A. Dean acting as toastmistress: "The Sioux City Boat Club," "The Banquet," "Our Officers and Leaders," "Looking Backward," "The Roses," "The Trials of the Leaders" and "Our

European Travelers." As this last toast referred to Miss Safford and Miss Fuchs, then traveling in Europe, Mr. Hubbard moved that the secretary cable the greetings of the club to "Our European Travelers," which was accordingly done.

The eighth year, 1892-3, the officers chosen were George W. Oberholtzer, president; Adelaide E. Lacey, secretary and treasurer; E. H. Hubbard and Elinor E. Gordon, leaders of poetry section; A. L. Hudson and P. K. Holbrook, leaders of history section.

The poetry section continued the study of the works of George Eliot, reading especially "Mill on the Floss" and "Middlemarch," and also giving attention to her poetry. There were papers on "Mr. Tulliver and His Puzzling World," "George Eliot's Heroes," "Dorothea, Was She a Failure?" "Romanticism and Realism in Fiction," "Bulstrode, Was His Punishment Just?" "George Eliot's Ministers," "George Eliot's Philosophy" and "George Eliot's Place in Literature."

The history section made the "Evolution of the Republic" its study, commencing with the early colonists and giving attention to their character and the growth of democracy up to the close of the American revolution. This very naturally followed the work of the preceding year and elicited much interest. Papers were read on "The Discovery of America and Its Relation to the Growth of Liberty," "Beginnings of New England," "Beginnings of Virginia," "The Middle Colonies," "Struggle for Self-Government," "People of the Southern States," "Causes of the American Revolution," "Declaration of Independence," "People at Close of the Revolution."

At the meeting of December 10, A. L. Hudson, who had long been a leader of one section of the club, resigned his office on account of his contemplated early

removal from the city. In doing so he gave to the club his parting message and exhortation in one word, "Growth." He also presented the resignation of Mr. Holbrook. George W. Wakefield then formally addressed Mr. Hudson, expressing the appreciation of the club for his past service and its regret at severing the pleasant relations, and concluded by presenting to him, in behalf of the club, a loving cup, saying: "Take it, and remember that whatever else it may hold at any time it is ever and always filled to overflowing with our esteem, our friendship and our love. These flowing from the highest, like the widow's cruse of oil, never fail and everywhere attend you, even to the uttermost parts of the earth. You cannot go beyond the periphery of our love."

Mr. Hudson responded with strong feeling in words which thrilled the company with the consciousness of the sacredness of friendship and its sustaining power. E. H. Hubbard extended the farewell by reading a poem prepared for this occasion.

The annual banquet was held June 8, 1893, at the Sioux City Boat Club house. Mary A. Safford acted as toastmistress and after the president's address, giving an outline of the work of the club, past and to come, there were responses to the following toasts: "Our Hosts, the Sioux City Boat Club," "Our Absent Members," "Our Sister Societies," "A Returned Wanderer," "Fiction in History," "This Puzzling World," "The Real and the Ideal." The club was also remembered by A. L. Hudson in a poem entitled "Confessions of a Loving Cup."

The ninth year, 1893-4, the officers were E. H. Hubbard, president; George B. Greenwood, secretary and treasurer; G. W. Oberholtzer and Elinor E. Gordon,

leaders of poetry section; Mrs. J. A. Dean and George Conway, leaders of history section.

On August 21, 1893, G. W. Oberholtzer was drowned in the Big Sioux River near Riverside. At the close of the first regular meeting of the year in October a memorial meeting was held, at which Hon. E. H. Hubbard presided. He referred briefly to the death of our late president, George W. Oberholtzer, and called on various members to speak for the club. Henry J. Taylor spoke of Mr. Oberholtzer as a lover of good books and Dr. Brown of his qualities as an all round man. George W. Wakefield spoke of him as the good citizen and Miss Gordon of his helpfulness in the club. Tributes of admiration were read from F. H. Taft and H. L. Hudson. Mrs. Dean read a poem and E. H. Bucknam presented the following resolutions, which were adopted by a rising vote:

In commemoration of the loss of our late president, leader, member and friend, George W. Oberholtzer, it is hereby resolved by the Unity club

That we place upon our records and here permanently express our sincere and deep regret for the sudden and sad departure from among us, of a leader so capable, zealous and true to our best interests, a member from the formation of this club constant in season and out of season, valuable in counsel, words and deeds: a friend of the club and of all its members always and everywhere;

That for his well informed mind, his high and pure literary taste, his influence and example as member, citizen and man, we record our admiration and appreciation;

That to her whom he has left (but for a season) we tender our sympathy and regard, trusting with her, "that our remembrance, though unspoken, may reach him where he lives."

The poetry section devoted five weeks to the study of Lessing's "Nathan the Wise" and the residue of its time to Charles Kingsley's novel, "Hypatia." Papers were read upon "Nathan the Wise and Lessing's Literary Career," "Lessing's Friends and Contemporaries,"

"The Templar in Fiction and in Reality," "Alexandria," "Art, Philosophy and Religion of Alexandria in Fifth Century," "Charles Kingsley, the Man and Author," "Wulf the Goth and Philammon the Greek," "The Christianity in the Book," "Raphael, Jew, Cynic and Christian." This section closed its work with tableaux vivants and dramatic scenes from "Hypatia," so satisfactorily that the same were repeated by request the following week.

The history section continued the study of our own history from the constitution to the present time. Papers were read on "The Constitution of the United States," "Political Parties to 1860," "The War of 1812; Its Causes and Results," "The United States Supreme Court," "Financial Problems of American History," "The Indian Problem," "Social and Educational Development," "Growth of the Anti-Slavery Sentiment," and "The Battle of Shiloh."

The ninth annual banquet was held June 5, 1894, at the Sioux City Boat Club house and was one of the best attended and most enjoyable in the history of the club. After the repast there were the president's address and the following toasts with responses, E. H. Bucknam acting as toastmaster: "Our Hosts, the Sioux City Boat Club," "Our History Section—Truth is Stranger Than Fiction," "The Burdens We Bear," "What I Know About Philosophy," "Looking Forward" and "The Drama as a Club Study." There were also "A Word from the Orient" and "A Message from the Occident."

The tenth year, 1894-5, the officers were E. H. Bucknam, president; Emma Weidel, secretary and treasurer; Elinor E. Gordon and Leslie Greenwood, leaders of poetry section; Mrs. J. A. Dean and George Conway, leaders of history section.

The poetry section has studied "Old Town Folks," "Minister's Wooing" and "The Marble Faun."

The history section has studied South American history. The program of the work of both sections in full is as follows:

October 6.

Paper—The Pilgrim and the Puritan..... . Leslie Greenwood
Conversation—Is there an American type? If so, is it the New
Englander?

October 13

Over 18.
Introduction—A Glimpse of the Proposed Year's
Work Mrs. J. A. Dean
The great navigators,
Why has progress been so slow in South America, and so rapid
in North America?

October 20.

Paper—Harriet Beecher Stowe. Mrs. S. F. Lynn
Conversation—The Beecher family and its influence in America.
Puritan theology and morals.

October 27

Paper—Physical Geography and Climatic Conditions of South America..... George Conway
Conversation— The flora and fauna of South America.
Effect of climate on character.

John C. Agassiz.

Paper—The New England Minister..... Mrs. W. G. Price
 Paper—Jonathan Edwards..... J. A. Dean
 Conversation—Temperament and creed.
 Is thinking ever a disease?

November 10

Paper—The Andes and their Mines; the Amazon and its Forests;
the great Pampas and their Herds. E. H. Bucknam
Conversation—Geology—Humboldt.

November 17.

Paper—*The New England Schoolmaster*..... H. E. Kratz
Conversation—*The horn-book*.
The New England primer.
The old Latin grammar.
The blue-backed spelling book.

November 24.

Paper—The people of South America prior to the Discovery,
and their Antiquity. Mrs. Leslie Greenwood

Conversation—The lost Atlantis.
The Pacific continent.
Where was the Garden of Eden?

December 1.
Paper—New England Laws, Lawyers and Judges.....
..... Wm. Milchrist

December 8.
Paper—The Peruvians and their Civilization..... S. F. Lynn
Conversation—Paternalism in Government.
Peruvian architecture and writing.
Religion and laws.

December 15.
New England Reception and Dinner (admission 50 cents).
Committee..... Mrs. G. B. Healy
After dinner speeches—New England Thanksgiving. R. M. Dyer
The "Quiltin," Esther Crawford
Child Life in New England..... Mary E. Robertson
The Meetin' House..... E. H. Bucknam
The Muster..... E. W. Skerry
The New England Kitchen..... Mrs. W. S. Belden
The Sunday Clothes..... Elinor E. Gordon

January 5.
Paper—The Conquest of Peru..... Mrs. W. S. Belden
Conversation—Atahualpa, Cuzco, Prescott.
The right of discovery and conquest.

January 12.
The Marble Faun.
Introduction..... Elinor E. Gordon
Paper—Modern Rome..... Elizabeth Perkins
Paper—Famous Buildings mentioned in the Story. O. P. McCray
Paper—The Catacombs..... Mrs. James F. Toy
Conversation—Did you enjoy the Story? Why, and why not.

January 19.
Paper—The Civil War of the Conquerors and the Spanish
Settlement..... Wilbra Coleman
Conversation—The Spanish Character; Almagro; Pizarro.

January 26.
Paper—Review of the Marble Faun..... Mrs. C. H. Lewis
Paper—Famous Paintings in the Story..... Mrs. M. Pappe
Conversation—Miriam's criticism of Guido's "Michael and the
Dragon."—(p 217.)

February 2.
Paper—Spanish South America under the Viceroy of Peru to
1776..... James F. Toy

Conversation—The Mitta.
The Inquisition.
New Granada.
The captains-general.

February 9.
Paper—Nathaniel Hawthorne.....J. J. Sayer
Paper—Hawthorne, Charlotte Bronte, Edgar Allan Poe—A Comparison.....Mrs. Francis N. Davis
Conversation—Is Hawthorne an Artist?
Does he create or dissect?

February 16.
Paper—The War of Independence in Peru.....O. M. Robbins
Conversation—Rebellion of Tupac Amaru; San Martin.

February 23.
Paper—Miriam and Hilda: An analysis of character.....
.....Mrs. Emma Weidel
Paper—The famous Sculpture mentioned in the Story.....
.....Mrs. A. Groninger
Conversation—Miriams thought of sculpture. (p 150.)
Who is the better woman, Miriam or Hilda?

March 2.
Paper—Republic of Peru to 1878.....C. K. Williams
Conversation—Restoration under Gamarra. Balta.
Public Works.

March 9.
Paper—The problem of the Story.....Elinor E. Gordon
Paper—The Faun: A psychological study.
Conversation—Is this story a pyschological study, a criticism
of art, a novel, or a little of all three?
Are its teachings consistent with the theory of evolution?

March 16.
Paper—War between Chili and Peru.....Geo. W. Wakefield
Conversation—Battle of Tacna. Progress in the Art of War.
Fall of Lima. General Caceres. Regeneration.

March 23.
Stereopticon Lecture—The City of Rome. (Admission 25 cents.)
.....Miss Elizabeth Perkins Committee.....Mrs. Melida Pappe

March 30.
Paper—The People of Peru—Their Literature and Wealth....
.....Mrs. M. J. Sweeley
Conversation—Peru's Commercial Relations.
The National Library and its destruction.
The Geographical society.

It has been the object and policy of the club from the first to discuss and consider with thoroughness and freedom the subjects of its study. So the history of liberty, from the German forests to the present in our own country, engaged one section of the club for three years. The benefits accruing to the members by this policy have been great and substantial. The last year has been the most successful in point of attendance, the history section averaging 55 and the poetry section 86, the largest attendance on any one evening being 118.

The number and character of papers have equaled any year of the past and the club looks forward with confidence to very many years of usefulness.

THE SUNDAY SCHOOL.

"The world is saved by the breath of the School Children."

Those persons who were brave enough to think freely and honestly on religious subjects, and loyal enough to their convictions to act upon them by forming the Unitarian Church of Sioux City, were also wise enough to appreciate the need of a Liberal Sunday School. They clearly saw that if their Church was to grow and prosper, they must interest and educate the children in a rational religious faith; they realized the need of starting the boys and girls aright in moral and religious life, if they were to be worthy members of society in later years.

Accordingly, at the meeting held in the court house, February 8, 1885, when a committee on church organization was appointed, another committee was also named to arrange for a Sunday School.

The members of this committee were Miss Bandusia Wakefield, Miss Adele Fuchs, Miss Mecca Peavey, Mrs. E. H. Bucknam, Mr. W. C. Hutchens, and Mr. W. E. Bauer.

After a few weeks, during which necessary arrangements were made, the Sunday School was organized, with Miss Wakefield as Superintendent; Miss Anna Peavey, Secretary and Treasurer, and Miss Adele Fuchs, Chorister.

Three classes were formed, and Miss Wakefield, in addition to her work as Superintendent, took charge of the Bible class, while Miss Mecca Peavey taught the Intermediate class, and Mrs. E. H. Bucknam the Primary class.

With these devoted workers to inspire and direct, the Sunday School began its work, and its subsequent success shows how wisely its founders planned, and how faithfully they labored. The School met for a few times in the court house, but April 5, 1885, united with the Church in an Easter service in the new church home, at the corner of Sixth and Douglas streets.

In September of the same year, the organization of the School was completed, by the adoption of the By-Laws, prepared by Miss Safford, under which it is still working, and the number of classes was increased to seven. The school was also enriched by the gift of 135 volumes for a library, from Miss Elizabeth J. Faulkner, of Keene, N. H., in memory of her brother, Mr. W. F. Faulkner, a former resident of Sioux City.

Altogether the first year of the Sunday School was full of promise for the future, and in view of the many difficulties that were overcome, great credit is due to those who so freely gave themselves to promote its welfare.

When the church was organized very few young people were connected with it, but by reason of the work done in the Sunday School and religious study classes, it now includes a large number of earnest young men

and women, who are growing strength to it, and the faith for which it stands.

Too much cannot be said in praise of the teachers and officers of the school, who are not only constant in attending the sessions of the school and those of the weekly teacher's meeting, but give many hours of thought to preparing lessons and adapting them to their respective classes. Their work has been especially arduous the last five years, during which the school has studied the Six Year's Course.

Three of our teachers, Miss Safford, Miss Gordon and Mrs. Groninger, have taught since the organization of our school, Mrs. Caton coming next in point of length of service. Besides these four already mentioned, the names of those who have taught three years or more, are as follows: Mesdames Bucknam, Cunningham, Rebecca Smith, Morley, Lucy Booge, H. M. Pierce, Needham, Lynn, Young, Weidel, Misses Wakefield, Barney, Booge, Ayres and Dr. Wm. Smith and Jas. F. Toy.

The following are the officers from 1885 to date:

1885—Miss B. Wakefield, Superintendent; Anna Peavey, Secretary and Treasurer; Adele Fuchs, Chorister.

1886—O. P. McCray, Superintendent; Elwood Bordwell, Secretary; M. A. Peavey, Treasurer; Lelia Patterson, Librarian; Mrs. E. Yutzy, Chorister.

1887—Miss B. Wakefield, Superintendent; Samuel Hoskins, Secretary; F. Drake, Treasurer; Mrs. Michelstetter, Librarian; W. M. Stevens, Chorister.

1888—W. M. Stevens, Superintendent; G. P. McCray, Secretary; M. A. Peavey, Treasurer; Lelia Patterson, Librarian; W. M. Stevens, Chorister.

1889—W. M. Stevens, Superintendent; O. P. McCray, Secretary; M. A. Peavey, Treasurer; Lelia Patterson, Librarian; W. M. Stevens, Chorister.

1890—Miss B. Wakefield, Superintendent; O. P. McCray, Secretary; M. A. Peavey, Treasurer; Lelia Patterson, Librarian; Adele Fuchs, Chorister.

1891—L. Greenwood, Superintendent; O. P. McCray, Secretary; M. A. Peavey, Treasurer; Lelia Patterson, Librarian; Adele Fuchs, Chorister.

1892—W. M. Stevens, Superintendent; O. P. McCray, Secretary; M. A. Peavey, Treasurer; Lelia Patterson, Librarian; Adele Fuchs, Chorister.

1893—H. C. Young, Superintendent; Geo. J. Bevier, Secretary; Mary E. Robertson, Treasurer; Lelia Patterson, Librarian; Adele Fuchs, Chorister.

1884—Rev. M. A. Safford, Superintendent; Estella Garrison, Secretary; Amos Ayres, Treasurer; Lelia Patterson, Librarian; Adele Fuchs, Chorister.

From this list it will be seen that Mr. McCray, Miss Fuchs and Mr. Stevens, have served the school each six years, faithfully and well. The Sunday School Orchestra—Miss Morse, organ; Archie Ralph, cornet; Floyd Follett, violin; and Frank McCray, violin, have contributed much to the beauty and inspiration of the service. A word must here be said, also, ‘in commendation of our Librarian, Miss Lelia Patterson, who has served the school in this capacity from the beginning, excepting only one year, and to whose painstaking care and faithful service is due the fact that our library is in such good condition as it is to-day, and that so few books have been lost from it.’”

The hardest task of those conducting the school has been to procure as many teachers as the size of the school demands. They could do more and better work to-day, if there were more men and women who realized the importance of this work and who could give the time and thought necessary for its promotion.

The record of attendance of pupils shows from the beginning constant and continuous growth, up to within the last three years. The school has however held its own in spite of the many removals from the city, and numbers now 13 classes, with 219 pupils enrolled.

The younger classes have studied the parables and stories from the New Testament, Foundation Stones of Character, and have been instructed in Kindness to Animals, Home Life, School Life, Ethics, and the Unitarian Faith; the last two having been prepared by Miss Safford.

The advanced classes have taken Hall's "First Lessons on the Bible," Toy's "Religion of Israel," the "Life of Theodore Parker," and so far the first five years of the "Six Years' Course," published by the W. U. S. S.

The Bible class, composed of the older men and women of the church, was for a number of years under the able and devoted leadership of Mrs. Morley. After a year under Miss Safford's care, Mr. Toy took charge of it and has carried it on successfully ever since.

The regular work of the school closes on the last Sunday in June, but there are usually held six extra sessions in July and August, for which special lessons are prepared. These latter are usually conducted by so-called "vacation" teachers, although often the regular teachers remain with their classes through the summer. This vacation Sunday School meets at the hour of the church service, 10:30 A. M., and is often attended by many of the older people who take part with the children in their service.

The Unity Song and Service Book, published by the W. U. S. S., and the Sunny Side Song Book have been in constant use, with but few interruptions, since the school was organized. Last year there were purchased 200 copies of the New Unity Services and Songs.

The school has a circulating library of nearly 300 volumes, and owns its own song and service books. It owes much to the generous donation of Miss Elizabeth Faulkner, of Keene, N. H., given as a memorial for her brother, by means of which many of our library books were purchased. Miss Faulkner has since added to the

library, and the school has also purchased books out of its own funds from time to time.

Each year the School unites with the Church at the Church hour, in holding the special services, viz: The Harvest or Thanksgiving Festival, the Christmas, Easter, Patriotic and Floral services. At these times the children contribute to the Church service with song and recitation. "The Sermon with a Story in it," and "The Story with a Sermon in it," given by the ministers, are always eagerly looked forward to by the children, and not less by the older people.

On Christmas eve the school is invited to the Tree Festival at which carols are sung, and small gifts, candy and nuts are distributed.

At the Floral Service, in June, the children make their offering of flowers, which are then distributed to the sick in homes and hospitals. At this service is also observed the Dedication of Little Children.

Once during each summer it is the custom to give a picnic, when pupils, teachers and parents go to the woods, and together enjoy a day under waving trees and blue skies. It is needless to say that on this day the Sunday School is well attended.

The school has been not only self-supporting from the beginning, but has contributed to the support of other organizations. Its contributions to the W. U. S. S. have averaged over \$15. per year. It sent \$75. to the young Church in Cherokee, and has given regularly each year to our own church.

At Christmas time the children have been asked to bring such clothing, books and toys as they were able and willing to spare from their own store. These, when necessary, were carefully repaired, and with other new things of the same kind, distributed where they would do the most good. Boxes of these articles have been

sent to the Indian schools in Dakota and Montana, and to the colored schools in the south. Donations of pictures, bookcases, etc., have been made to the Samaritan Hospital, and Christmas tree to the Industrial School, managed by the ladies of Unity Circle.

It is thus shown that the aim of the school has been to train as well as to teach; to lead the children into practical helpfulness as well as to instruct them in the principles and history of the faith for which this Church stands.

THE YOUNG PEOPLE'S SOCIETIES.

"There is perfect goodness somewhere, so I strive."

The records of our Young People's Societies begin with the reorganization of the Lend-a-Hand Club, November 4, 1887. Before this time there had been a Band of Mercy and a Lend-a-Hand club in the Sunday School, but there had been no formal organization of either.

At the meeting for reorganization Miss Safford was chosen as leader and the following officers were elected for six months: George Snook, president; Burton Smith, vice president; Kate Bucknam, secretary; Egbert Badgerow, treasurer. Six months later Gertrude Ross was elected president, Fred Hills vice president, Samuel Hoskins secretary and Cora Wheelock treasurer.

The first year's work was creditable to the young society. Many flowers were sent to the sick, an ice water barrel was supported during the summer. Two scrap books were made for the amusement of sick children, a set of doll furniture for the fair and an oak book case was bought for the Samaritan Home. Owing to

the absence of Miss Safford there were no meetings of the club from September, 1888, to November, 1889.

On November 8, 1889, Miss Gordon organized a Junior Unity Club. For its literary work the club read Sir Walter Scott's "Lady of the Lake."

The Lend-a-Hand committee kept up its good work, as the following extract from the Sioux City Journal will show:

"LEND-A-HAND."

COMPLIMENTS TO THE JUNIOR UNITY CLUB—A TENDER VOICE OF THANKSGIVING FROM THE SICK ROOM.

SIOUX CITY, Jan. 20, 1890.—To the Editor: A sick room full of tediousness; a mysterious box silently placed upon the table; a bunch of fragrant, exquisite flowers taken from it; a card attached with these words: "Compliments of the Junior Unity club, Lend-a-Hand." What a change over all the world! Something else to think about now but wall paper and heartaches. A world full of sweetness and light opens the imagination to dwell in. Who were these little fairy godmothers of maidens tripping about Sioux City in this below zero weather, wrapped to the nose tips in furs and feathers, with hearts warmed with charity and hands full of lovely messengers, finding out from the frosty spirits of the air who need comfort? Have they black eyes or blue? How shall I know them on the street when I meet them again? What can I do for them? How can I lend them a hand in return? Blessings on the "Junior Unity Club" and the golden influence inculcated by such "lend a hand" principles on young, sunshiny hearts before the world hardens them. I kiss my finger tips to you, little invisible "Unities." May you never need the hand lent in return, but if you do, give me the blessed privilege. * * * * *

They also prepared an entertainment for the primary department of the Sunday School.

March 14, 1890, the club was merged into the Religious Study Class, taught by Miss Safford. The plan of giving six months to the work of the Junior Unity Club and four months to the work of the Religious Study Class was followed for several years.

The club began its work the next year on November 14. Studied civil government under the leadership of Miss Gordon. Prof. Spiers of Vermillion University gave a course of lectures on Social Science under its auspices. They continued the good work of carrying flowers to the sick.

In 1891 the club studied Mr. C. F. Dole's "The Citizen and Neighbor," under the leadership of Miss Gordon. This was a most interesting year's work.

In November, 1892, the club was divided into social and literary sections. Among the interesting entertainments given during the year was a Valentine sociable.

On January 14, 1894, Miss Safford called the young people of the church together for the purpose of forming a permanent Young People's Society. After discussion of various plans it was decided to form a Young People's Union. This society was like all the others previously formed, having its study class and its committees for work and in addition its social evenings.

In July, 1894, after nine years of experimenting, a permanent society was formed under the name of "The Young People's Religious Union." The object of this society as stated in the constitution is "to promote freedom, fellowship and character in religion." The officers are elected for one year. The meetings are held every Sunday evening from September 1 to July 1, from October 1 to May 1 at 6:15 p. m., and for the rest of the time at 6:45 p. m.

At these meetings, after devotional exercises conducted by members of the society, a paper is read and discussed. The membership numbers forty-eight. This society has its practical work, and its social evenings. This last year it has repaired the church hymn books, removed the persistent sand burrs from the parking around the church, decorated Easter eggs for the pri-

mary department of the Sunday School, made two comforters for the fair, printed a missionary pamphlet and continued the flower mission. It has given two entertainments on "supper night" and taken entire charge of two of the evening services. At the first of these, on the evening of March 17, Bertha Blum read a paper on the "Worth of Ideals." At the second, on the evening of May 12, George Greenwood read a paper on "The Hero of Today." For the year the receipts from membership fees, entertainments, candy tables, etc., have been \$69.36.

It is hoped that societies of a similar nature will be formed in other liberal churches and that these will co-operate in a state organization.

The following is the first printed program of the Young People's Religious Union for the church year, September 1, 1894, to July 1, 1895:

Sept. 2—The Stranger Within Our Gate.....	O. P. McCray
Sept. 9—Ways of Helping Our Cause.....	Adele Fuchs
Sept. 16—How Shall We Keep Sunday?.....	Mellie McAllister
Sept. 23—Human Brotherhood.....	Jacob Hermann
Sept. 30—Religion and Religions.....	Rev. M. A. Safford
Oct. 7—Lucretia Mott.....	Josephine Ross
Oct. 14—The Effect of Manners on Character.....	M. E. Robertson
Oct. 21—Power of Personality.....	Hugh Roberts
Oct. 28—Creeds, I Believe, not Thou Must Believe.	Rev. M. A. Safford
Nov. 4—William Ellery Channing.....	Alfred Young
Nov. 11—Economy and Generosity.....	Anna M. Appleton
Nov. 18—Self Reliance.....	George Slutter
Nov. 25—Man, a Climbing, not a Fallen Being..	Rev. M. A. Safford
Dec. 2—Theodore Parker.....	Alice Rinaldo
Dec. 9—The Worth of Ideals.....	Bertha Blum
Dec. 16—Reverence.	Esther Crawford
Dec. 23—The Power of Habit.....	Joe P. Shoup
Dec. 30—God, the Eternal One.....	Rev. M. A. Safford
Jan. 6—Peter Cooper.....	Sybil Cohen
Jan. 13—Faith and Faithfulness.....	Estella Garrison
Jan. 20—Labor as a Factor of Growth.....	Rowena Morse
Jan. 27—Prayer—The Soul's Sincere Desire....	Rev. M. A. Safford

Feb. 3—Lydia Maria Child.....	Grace Toy
Feb. 10—Charity.....	Edith Johnson
Feb. 17—Gratitude.....	Emma Haner
Feb. 24—The Bible.....	Rev. M. A. Safford
Mar. 3—Dorothea Dix.....	Hattie Hoffman
Mar. 10—The Critical Spirit in the Church.....	Floyd T. Follett
Mar. 17—Friendship, Its Uses and Abuses.....	Laura Wickwire
Mar. 24—What Makes the Hero of Today?.....	Geo. B. Greenwood
Mar. 31—Heaven and Hell.....	Rev. M. A. Safford
Apr. 7—Cheerfulness.....	Effie Chase
Apr. 14—Am I my Brother's Keeper?.....	J. J. Sayer
Apr. 21—Success.....	Alice Pierce
Apr. 28—Jesus.....	Rev. M. A. Safford
May 5—Toleration.....	Alice Roberts
May 12—The Need of Recreation.....	J. K. Stickney
May 19—The Object of Life.....	Blanche Barney
May 26—The Church.....	Rev. M. A. Safford
June 2—Sympathy.....	Kate Anderson
June 9—Personal Responsibility.....	Mittie Shoup
June 16—Truthfulness.....	Kate Bucknam

OFFICERS.

Floyd T. Follet, President; Bertha Blum, Vice-President, Kate Bucknam, Secretary; George Slutter, Treasures.

CHAIRMEN OF COMMITTEES.

Edith Johnson, Membership; Estella Garrison, Program; Lucy Hoskins, Entertainment; Bertha Blum, Lend-a-Hand.

THE RELIGIOUS STUDY CLASS.

"The development of a soul; little else is worth study."

The aim of this class is to make the young people of the congregation more earnest, thoughtful and religious. It is to give to these young people our best and most carefully considered thought in regard to the perplexing questions that gather about the words "God," "The Bible," "Jesus," "Man, his Origin and Destiny," "Heaven," "Hell," "The Church." Last but not least to cultivate on their part a feeling of loyalty to the principles of the Liberal Church, and to lead them to identify themselves with it.

All the young people of the congregation over fourteen years of age are invited to this class, which begins in time to have fifteen or sixteen lessons before Flower Sunday. At this service all young people over the age of sixteen who wish to join the Church are welcomed. They are urged to attend the class for at least two years before joining the Church, but this rule is not absolute.

The class has met regularly every year, either alone or as a part of the Young People's Society, and thirty-five of the boys and girls who have belonged to it have signed the Bond of Union and been received into the fellowship of the Church as active members. The experiment of connecting the minister's religious teaching of the young people with the work of their society was not successful and has been given up. A much deeper impression was made upon the minds of the young people and more of them were led to unite with the Church when the religious study class met regularly with the pastor, every week, for several months during the spring and early summer, than when it met less frequently, as a part of a society, during the entire year.

The personal touch is a most important element in work with young people and so much depends upon establishing terms of perfect confidence between them and their minister, in the religious study class, that its work is most effective when its membership is not very large.

Much also depends on the appreciation of this work by the parents and their influence on the boys and girls, in regard to regular attendance and careful preparation of the lessons.

Wisely is the religious teaching of the children left out of the work of our public schools, but unless it has a place in the home and in the church we cannot expect the boys and girls to have a constantly growing interest in "those sentiments and activities which cluster about the two great words, reverence and righteousness."

THE UNITY CIRCLE.

"Not slothful in business, fervent in spirit, serving the Lord."

THE FIRST YEAR.

In answer to a call from Miss Safford, a number of ladies of the church met together on September 11, 1885, in the parlor of the little church on Sixth street, to discuss plans for organizing a Ladies' Society. Miss Wakefield presided and Mrs. Booge was chosen secretary. Twenty-three ladies attended this meeting and, after talking the matter over, a committee consisting of Miss Safford, Mrs. Charles and Mrs. E. H. Stone was appointed to prepare articles and report at the meeting set for the following week. At this meeting the Unity Circle was formally organized by the election of Miss Safford as president; Mrs. Patterson, vice president; Miss Wakefield, secretary; and Mrs. Charles, treasurer, and the adoption of the articles prepared by the com-

mittee. The preamble of these articles reads as follows: "Being interested in the First Unitarian Church of Sioux City, Iowa, and recognizing the need of systematic study and work to promote its welfare, we associate ourselves together for social and religious culture and the general upbuilding of our faith."

This shows clearly that this society was not to be merely a Ladies' Aid Society connected with the church, but while it had all the interests of the church at heart, its members also associated themselves together for improvement, socially and intellectually.

So far as known the name itself, Unity Circle, was first given by Miss Safford to the reorganized Ladies' Society of the Humboldt church and has since been adopted by a number of similar societies in other states, as well as in our own. It expresses the feeling with which the society was started and which it has happily kept these ten years—"the Circle, where the first is last and the last first, and all in Unity."

The early records show that fifteen members signed the articles when adopted, and that during the twenty-three meetings held that year on Thursday afternoons, the number was increased to thirty-three.

The program prepared by Miss Gordon and adopted at this time provided for three afternoons of literary work and one social afternoon every month. This, however, was soon changed to provide literary work for all the regular meetings. Papers were read on the "Rise of Unitarianism in New England" and "Transcendentalism in New England," by Miss Gordon; "Life of Julia Ward Howe," by Mrs. Shipman; "Mary Livermore," by Miss Andrews; "Dr. Bellows and the Sanitary Commission," by Mrs. R. O. Smith; "Early Church Customs in New England," by Mrs. Alice Fuller, and readings from Whittier, Bryant, Theodore Parker and Emerson were

given by Mrs. E. H. Stone, Mrs. Charles, Mrs. Groninger, Mrs. Yutzy and Mrs. Bucknam.

The circle soon turned its attention to furnishing the kitchen and dining room, and the first bill contracted for this purpose was presented by Mrs. Charles, who purchased \$9.50 worth of china. Mrs. Bucknam and Mrs. De Long bought two dish pans, two coffee boilers, a pail, a dipper, and a screen to "separate the kitchen from the parlor." A stove, tables and other necessaries, not least among which was an executive committee consisting of Mesdames E. H. Stone, R. O. Smith, H. M. Pierce, Bucknam and Charles, were soon added, and Unity Circle was ready to give the suppers for which it has since become so famous. This modest furnishing becomes interesting when compared with the completeness of the present arrangement, which includes a kitchen and pantry, furniture, gas ranges, as well as china, glass, silver and linen sufficient to serve 150 people. The first supper was given October 29 and netted \$25.60.

This was soon followed by a course of lectures, given at intervals of two or three weeks during the winter. This course included the Potter sisters, Mrs. Mary E. Livermore, Rev. H. M. Simmons, and Rev. Jenkin Lloyd Jones, and, quoting from the record, "enriched the Circle by \$122.35 financially—spiritually and intellectually, beyond price."

After all this had been done in the first three months of its existence, this ambitious little circle could not let the old year close without doing something for other liberals who had none of the advantages of a church society, and on December 31 appointed its first post-office mission committee. The fund for this purpose was started by a contribution of \$5 from Miss Deborah Cutter, of Arlington, Mass., to which was added a col-

lection taken at this meeting. The Circle has continued this work ever since, appropriating additional sums whenever necessary for the purpose. Much liberal literature has thus been distributed which has often resulted in the formation of other liberal circles or societies, and in untold good to isolated liberals.

Twenty-five dollars worth of hymn books were purchased on February 11, and such as were desired, sold at cost to members. Committees were appointed to receive and welcome guests at the suppers and socials and to call upon such ladies as expressed an interest in the society and a wish to enter into the life and work of the church.

Thus passed a full and busy year, all too short for the work planned by its devoted leaders and carried out so faithfully and enthusiastically by its members.

THE CHURCH SUPPERS.

The church suppers briefly referred to in the first year's work developed in a short time into the regular monthly social and supper, which is now a settled institution. Owing to the rapidly increasing number of those who attend the suppers, the duties of the executive committee, who had charge of them for one year, became very arduous. In later years the matter of giving up the suppers was often discussed, but it was felt by all that they added so much to the social life of the church that it was thought better to lighten the burden of the committee by shortening its term of office than to give up the suppers. Accordingly there is now a committee for each supper and the work falls less heavily on the few. Although the young people often furnish a short program after supper the socials are not in any sense evening entertainments. The supper is served at 6 o'clock and is distinctively a family gathering. A

charge of 25 cents per plate is made and so excellent is the meal and so cordial the greeting that many strangers to the church who come to eat remain to become acquainted and interested in the church. In a growing city, where frequent calling must necessarily be more and more abandoned, the benefit accruing to the church from the opportunity for social intercourse offered by these suppers and socials can hardly be over-estimated.

In February, 1892, it being Leap Year, the gentlemen of the church served (and it is said prepared) the supper. At its close they presented Unity Circle with \$100 and seventeen dozen linen napkins, hemmed and ready for use. As some questions are best left unanswered, the ladies did not ask whether the hemming was also the work of the gentlemen or not. In summer, when the church is closed, lawn socials at which light refreshments are served are often held.

RECEPTIONS.

Several New Year's receptions have been given. Once or twice a year, when there were five meetings of the Circle in one month, the fifth afternoon was given to receiving the ladies of the church and their friends in the church parlors, which were prettily decorated for the purpose. There was usually a short literary program, followed by light refreshments.

Upon one of these occasions, in January, 1895, the members of the Universalist Ladies' Society and the Hebrew Ladies' Society were received by the Circle. Very cordial relations were established between these societies, who found that they had much in common.

A reception at the home of Mr. and Mrs. James E. Booge was tendered Miss Safford upon her return in March, 1889, after her long absence, caused by illness, in the East.

Mrs. Needham, who had served the circle so well as president for two years before her removal to Wisconsin, was also tendered a reception and presented with a copy of the works of John Fiske.

On March 5, 1893, it being the fiftieth birthday of the president, Mrs. Groninger, the Circle paid her an informal and unexpected call in the evening, carrying as many carnations as she had numbered years. A very pleasant evening was spent.

STATE CONFERENCE.

At the State Conference held here in 1889 and again in 1894, the entertainment of delegates and guests was in the hands of the Circle. They appointed committees on reception, entertainment, refreshment, etc. Supper was served on the second day and luncheon on the third day of the conference, as is usual on such occasions.

In 1889 the executive committee, with Mrs. Hiles, chairman, and in 1894 a special committee, with Mrs. Follett as chairman, had this in charge.

ENTERTAINMENTS AND LECTURES.

The Circle has undertaken many concerts and entertainments, both amateur and professional. The old church choir, consisting of Mrs. Cheney, Miss Fuchs, Mr. Cunningham and Mr. Dennis, has given a number of very fine concerts and celebrities from abroad have also been secured.

Lectures and lecture courses have, contrary to the general opinion, proved successful financially. Besides the course mentioned in the first year's history, the society has had lectures on "Darwin" by Rev. J. T. Sunderland, on "Dress Reform" by Annie Jenness Miller, on "Praed and Locker" by Rev. N. M. Mann, on "Peer Gynt" by Rev. Celia Parker Woolley, on "The

Chinese and Japanese War" by Rev. Watari Kitashima, on "Art in Florence" by Miss Bandusia Wakefield, on "Man's Place in the Universe" by Rev. H. M. Simmons, three courses on Shakespeare, George Eliot, Dickens and other noted authors by Rev. James K. Applebee, and a number by Rev. Jenkins Lloyd Jones, among which were those on "The Doll's House," "Browning," "Millet," "How I am Going to the World's Fair," etc.

The Circle has always aimed to secure entertainments of the highest class and those which instruct as well as amuse.

THE ANNUAL FAIR.

During the first years there were held at intervals fairs, or sales. In 1892 it was voted to make this an annual feature of the work, and a committee, of which Mrs. Call was chairman, was appointed to arrange for the same, to be given in November, 1893. The ladies spent their leisure time during the summer in making fancy work and much care and thought was given by the committee for many months in making the fair the success it proved to be. Tables for the sale of fine linen embroidery, fancy articles, aprons, bags, dolls, candy, fruit, cake, plants and cut flowers were well spread with articles useful and beautiful, which netted the society nearly \$300. The next fair was held in December, 1894, and was in charge of Mrs. Yutzy. Some new features, consisting of tables for the sale of blanket bath robes and decorated books were added. For the book table the committee printed "Co-Workers with God, or Man's Part in Evolution," a sermon contributed by Miss Safford, of which many copies were sold. These were bound in heavy white paper, decorated by hand and made beautiful Christmas cards. This fair netted something over \$400. The fairs have certainly been very success-

ful financially, and not, we are glad to say, at the sacrifice of business principles. Raffles and similar forms of gambling, and all other subterfuges so common at church sales, have been religiously excluded, the aim being always to give a fair return for money expended. The revenue of the Circle is further increased by a collection taken at each meeting, not more than 5 cents being expected from each one present.

MUSIC AND THE ORGAN.

After this chronicle of some of the means employed to raise money, the question naturally follows, "For what purpose is this money expended?" One would better ask, "For what is it not expended?" which would take much less space to answer. In the first years, when the church home was on Sixth street, besides adding constantly to the church furnishing, the church paid nearly, if not quite all, of the \$900 borrowed from the Church Building Loan Fund, besides many dollars that went for the church music. The ladies have always felt, with the ministers and trustees, that good music is a necessary part of the church service; that it is a religious duty to furnish good music if any at all, and so have, when necessary, paid a generous share of the expense involved in securing it. Since coming into the new church the Circle has bought and paid for all furniture, carpets, curtains, hardware, china, silver, glass and linen, excepting only the chairs in the audience room and such other articles as have been or are here mentioned as gifts. The large central pulpit chair, was given by Mrs. Groninger, in memory of her son, Fritz. The drapery in the upper parlors was bought with a collection taken by Mrs. Charles and Mrs. Follett, who were also the largest contributors to it.

The largest undertaking of the Circle has been the

purchase of a magnificent pipe organ, costing over \$3,000. Its full beauty was for the first time brought out in January, 1890, when Prof. Henry Roney of Chicago, and the boy soprano, Blatchford Kavanaugh, were secured, and, assisted by the church choir, gave a very fine concert. The organ has been an ever increasing joy to the people, and under the skillful hands of our present organist, Miss Mary Grandy, adds much to the beauty of the service. The final payment was made in December, 1893, the proceeds of the fair held that year being devoted to this purpose. Unity Circle celebrated this event by giving an oyster supper soon after. What has been done in the way of decorating, repairing and cleaning the church, has been paid for and "personally conducted" by Unity Circle. The committee on floral decorations has always been appointed from Unity Circle. The beautiful, and often elaborate decorations, arranged for the special services, have been the work of these committees.

PHILANTHROPIC WORK.

The Circle has provided food, money and clothing for sufferers by flood in this city, in 1892, besides taking their part with other similar organizations in feeding and sheltering the sufferers. The ladies met day after day in the church parlors to make and repair clothing for the same. For several years they supported an Industrial School in a portion of the city where children were sadly in need of instruction of this kind. This was in charge of Mrs. Mary Fisher and Mrs. Harriet Pierce. They have made gifts of aprons, dolls and fancy work to societies located all the way from Calais Maine to San Diago California to assist them in raising money for church and charitable purposes. When "Religion, Old and New," was adopted by the conference and made the state

paper, and it became necessary for the larger parishes to guarantee or pay for a certain number of subscribers, Unity Circle subscribed for 200 copies. The committee in charge, with the hearty co-operation of the whole Circle, succeeded in securing, by the following April, enough of these subscriptions and of advertisements to turn over to the treasurer a net profit of \$25.

IN MEMORIAM.

While the Circle has lost a number of members by removal from the city, it has in these ten years lost only four by death, Mrs. Bostwick, Mrs. Alice Morley, Mrs. T. J. Stone and Mrs. Woolworth. On March 13, 1890, a Memorial Meeting was held for Mrs. Morley, who had served the society so faithfully since its organization, and for the last three years before her lamented death, had been its president.

MEETINGS.

During these ten years the Circle has held 375 meetings. The total membership has been 136, including five gentlemen. The largest membership in any one year was 81 in 1894 and the largest number of members present at any one meeting was 50, in 1895. The total number of visitors during the ten years has been 978. The largest number was in 1893 and 1894, when we had evening meetings once a month, when there were 262 during the year as compared with 142 the following year.

At all these meetings some literary work had been done, the program being laid out regularly for each year and usually carried out entire. The aim has been to vary the program from week to week, so as to interest all. The subjects cover a wide range. Among the most instructive have been a series of talks by Miss Gordon on "Evolution" and the different series, given by

Miss Safford upon the "Rise of the Unitarian Movement," "Orthodoxy and Heresy in the Christian Church," and "Sects of the Christian Church." These "talks" have really been lectures, upon which the ministers must have expended a great deal of time and thought, and the Circle while thanking them for this labor of love, trusts that not all the good seed has fallen on stony ground, nor by the wayside.

The ideal which has been held before the Unity Circle by the pastors of this church has not been a low one. That it has not reached this ideal is probably as true here as in other walks of life, but that it has always striven for the best is certainly true. What there is of love, helpfulness and fellowship is not a matter of record on its books, but must be read in the lives of its members.

It has united financial work with social helpfulness; it has worked, as well as talked. In its entertainments it has aimed at its own development as well as the amusement of the public. It has tried to do its business in a fair, square, upright manner, receiving favors from others, it is true, but being as ready to return the same when occasion arises. It has truly been the housekeeper and the homemaker of the church, with the business ability as well as the moral and intellectual culture which these two terms imply. It has certainly been one of the most important factors in the church life. We rejoice that it is such a "goodly company." After its meetings we return to our individual cares the braver for having been for one short hour face to face with the choice spirits of Unity Circle.

Below are appended the literary programs and list of officers for ten years, excepting in each case the first year, already given at the beginning of this article. There are also added some interesting items of receipt and expenditure from the treasurer's report.

LITERARY PROGRAM.

1885—Given above.

1886—First Thursday, Moral and Religious Training of Children.
Second Thursday, Frances Power Cobbe's "Duties of Women."
Third Thursday, Clodd's "Childhood of Religion."
Fourth Thursday, papers on Hygiene, Dress, Cooking, etc.

1887—First Thursday—History of the Jews, Ancient and Modern.
Second Thursday—Lives of Eminent Men and Women.
Third Thursday—Sermons and Scientific Articles.
Fourth Thursday—Training of Children.

1888—First Thursday—Powell's "Heredity from God"; Miss Wakefield, leader.
Second Thursday—Readings from the Poets, Mrs. Stone, leader; Literary and Scientific News, Mrs. Charles, leader; Discussion of Practical Questions, Mrs. Groninger, leader.

1889—First Thursday—Practical Questions, with papers by Miss Wakefield, Mrs. Charles, Mrs. Needham, Miss Gordon, Mrs. Fuller, Mrs. Stevens, and discussions of the following subjects: "Religious Training of Children of Those Who Hold the Liberal Faith," Mrs. Smith; "Shall Our Girls Be Educated to Self Support," Miss Gordon; "The Church and Amusements," Miss Safford.
Second Thursday—News of the Month, Mrs. Charles.
Third Thursday—Readings from the Poets, Mrs. T. J. Stone.

Fourth Thursday—Talks on Evolution, Miss Gordon.

1890—First Thursday—Famous Chapters from Famous Novels, Mrs. Lynn, leader.

Second Thursday—Readings from the Poets, Mrs. T. J. Stone, leader.

Third Thursday—Articles from Current Magazines, Mrs. Bucknam, leader.

Fourth Thursday—Current Events, Mrs. Charles, leader.

1891—First Thursday—Reading of Poetry, Mrs. Dean, leader.

Second Thursday—Study of the Unitarian Movement, Miss Safford, leader.

Third Thursday—Lessons in Natural History, Mrs. Helen Moore, leader; Lessons in Hygiene, Mrs. Lucy Booge, leader.

Fourth Thursday—Questions of the Day, Mrs. Woolworth, leader; Current Events, Mrs. Charles, leader.

1892—First Thursday—Poetry, Mrs. Dean.

Second Thursday—Study of the Unitarian Movement, Miss Safford.

Third Thursday—Papers on Famous Philanthropists by Mesdames R. O. Smith, Follett, Healy, Patterson, E. J. Peavey, E. C. W. Young, Pappe, Greenwood, Bucknam and Needham.

Fourth Thursday—Current Events, Mrs. Charles.

1893—This year the meeting was changed to Wednesday. The program was such that it was thought best to hold the second meeting each month in the evening, so that the gentlemen could attend. The papers on "The Ideal Church" brought out much frank discussion,

which proved of great benefit to the members.
First Wednesday—Poetry or Short Stories, Mrs. Dean.

Second Wednesday—"The Ideal Church," Its Organization, Miss Safford; Its Members, Miss Gordon; Its Ministers, Judge Wakefield; Its Worship, Dr. Smith; Its Finances, Mr. Healy; Its Social Duties, Mr. Bucknam; Its Philanthropic Work, Miss Wakefield; Its Educational Work, Mrs. Lynn; Do we Need this Church? Capt. Chase.

Third Wednesday—"Orthodoxy and Heresy in the Christian Church," Miss Safford.

Fourth Wednesday—Papers on Famous Holy Places by Mesdames Groninger, Hiles, Patterson, Robbins, Turnbull, Follett, Ayres, Price, Healy and R. O. Smith.

1894—First Wednesday—Poetry or Short Stories, Mrs. Dean.

Second Wednesday—Papers on "Saints in the Christian Church." Illustrated by photographs of famous paintings. Mrs. Pappe, leader. St. Michael, Mrs. Peavey; St. Mary Magdalene, Mrs. Stockwell; St. Christopher, Mrs. Healy; St. Cecilia, Mrs. Price; St. Catherine, Mrs. Groninger; St. Jerome, Mrs. Fisher; St. Chrysostom, Mrs. Kammann; St. Anthony, Mrs. Hiles; St. Francis D'Assisi, Mrs. Robbins; St. Theresa, Miss Gordon.

Third Wednesday—Sects of the Christian Church, Miss Safford.

Fourth Wednesday—Reading from Emerson's Essays, Miss Wakefield.

THE OFFICERS FOR TEN YEARS.

1885—Given in history of first year.

1886—President, Miss Safford; vice president, Mrs. O. H. Patterson; secretary, Miss Wakefield; treasurer, Mrs. Charles; executive committee, Mesdames R. O. Smith, Bucknam, H. M. Pierce, Yutzy and E. J. Peavey.

1887—President, Mrs. Morley; vice president, Mrs. O. H. Patterson; secretary, Mrs. R. O. Smith; treasurer, Mrs. Charles; executive committee, Mrs. Hiles, Mrs. Caton, Mrs. E. Hoskins, Mrs. Badgerow and Mrs. Hamilton.

1888—President, Mrs. Morley; vice president, Mrs. E. J. Peavey; secretary, Mrs. R. O. Smith; treasurer, Mrs. Caton; executive committee, Mrs. E. J. Peavey, Mrs. Follett, Mrs. C. K. Smith, Mrs. Cromwell and Mrs. L. Ross.

1889—President, Mrs. Morley; vice president, Mrs. E. J. Peavey; secretary, Mrs. Anna A. Peavey; treasurer, Mrs. E. H. Stone; executive committee, Mrs. Hiles, Mrs. Healy, Mrs. Belden, Mrs. McNeil, Mrs. DeLong and Mrs. Moll.

1890—President, Mrs. Needham; vice president, Mrs. Skerry; secretary Mrs. Healy; treasurer, Mrs. Fuller; executive committee, Mrs. Fowle, Mrs. Turnbull, Mrs. Stevens, Mrs. Yutzy, Mrs. Ross and Mrs. Hamilton.

1891—President, Mrs. Needham; vice president, Mrs. Belden; secretary, Mrs. Healy; treasurer, Mrs. Ayres; executive committee, Mrs. J. Allen, Mrs. Dean, Mrs. Fisher, Mrs. Chesley, Mrs. S. G. Humphrey and Mrs. Barney.

1892—President, Mrs. Follett; vice president, Mrs. Bucknam; secretary, Mrs. Healey; treasurer, Mrs. Ayres; executive committee, Mrs. Moll, Mrs. Bevier, Mrs. Ross, Mrs. Hiles, Mrs. Stockwell, Mrs. Butterfield and Mrs. Stevens.

1893—President, Mrs. Groninger; vice president, Mrs. Follett; secretary, Mrs. Nash; treasurer, Mrs. Fisher; executive committee, Mrs. Twombly, Mrs. Jandt, Mrs. Kellogg, Mrs. Ruby Humphrey and Mrs. Franz.

1894—President, Mrs. E. J. Peavey; vice president, Mrs. Groninger; secretary, Mrs. Young; treasurer, Mrs. Bevier; executive committee, President and officers.

ITEMS OF INTEREST FROM THE TREASURER'S REPORT.

Total receipts for ten years have been as follows:

September 17, 1885, to April 1, 1886.....	\$ 689.36
April 1, 1886, to April 1, 1887.....	676.86
April 1, 1887, to April 1, 1888.....	573.70

April 1, 1888, to April 1, 1889.....	1,346.21
April 1, 1889, to April 1, 1890.....	1,216.90
April 1, 1890, to April 1, 1891.....	831.38
April 1, 1891, to April 1, 1892.....	968.77
April 1, 1892, to April 1, 1893.....	951.44
April 1, 1893, to April 1, 1894.....	1,043.01
April 1, 1894, to April 1, 1895.....	1,072.93

Total..... \$9,370.56

Total disbursements for ten years..... \$9,326.81
Balance on hand April 1, 1895..... 43.75

Total..... \$9,370.56

SOME ITEMS OF RECEIPTS AND EXPENDITURES.

Received from suppers at monthly sociables.....	\$3,173.53
Received from lectures.....	962.67
Received from concerts	880.09
Expended for church furnishing.....	1,163.27
Expended for organ.....	3,616.77
Expended for missionary and philanthropic work.....	405.10
Expended for church cleaning.....	207.34
Expended for supper expenses.....	762.29

THE HELPING HAND.

"And to do good and communicate, forget not, and to be rich in good works."

"To give is to live" has been the word of our church from the beginning. In educational, philanthropic, and missionary work, our society has a worthy record. Its members have given generously, not only money, but work to lift life to higher levels of thought and feeling.

That they have always been in the front ranks of workers for the public good is plainly shown by the records of the various philanthropic and educational associations of the City, where their names constantly appear as officers and contributors. Indeed, some of them have been compelled to excuse themselves from special church

work, for months at a time, because their official duties in these other organizations for the promotion of human well being, have required so much of their thought and energy.

But while so many individual members of the church have been devoted workers in the various humane and charitable societies of the city, through which a large part of its benevolent work has been done, it has also contributed to numerous outside causes, whose claims have been presented from the pulpit. Thus a lecture by Miss Safford on the work of the Pundita Ramabai, prepared the way for her coming to the city and speaking in the church, and the organization of a Ramabai circle of one hundred members, part of whom, belonged to other churches. Appeals for sufferers by the flood at Johnstown, Pa.; by the drouth in South Dakota; by the famine in Russia; and for many other good causes also met with generous responses in large contributions that helped the givers and the church life not less than the recipients.

For all the channels of helpfulness through which the life of a church goes forth to bless, are channels through which richer life returns to it, so that, in blessing it is blessed. This certainly has been true of our church in its missionary work, which has been especially gratifying. From the first it has supported a Church Door, Pulpit, and Post Office Mission, through which several thousand sermons and papers have been distributed, while many letters have been written to isolated liberals by the P. O. M. committee. Our Church has also aided in forming four Sunday Circles; made yearly contributions to the Western Unitarian Conference, Western Sunday School Society, and Iowa Unitarian Association; and made direct donations to a number of churches needing assistance.

Beginning, during its first year, with a gift of \$25 to All Souls Church, Chicago, it has, since that time given larger or smaller sums to twelve different churches, in seven different states, from Massachusetts to California inclusive.

Not including a number of individual subscriptions, to the Endowment Fund of the Western Unitarian Conference, amounting to over \$800, our Church has given away, during the ten years of its life, over \$3,000, of which \$820 has been contributed to the Iowa Unitarian Association, \$725 to the Western Unitarian Conference, \$175 to the Western Unitarian Sunday School Society, \$77 to the American Unitarian Association and National Conference, and \$20 to the Women's Western Unitarian Conference. The remainder has been given directly to individuals and societies needing help. But our largest contribution to missionary work has been made by fostering new churches. By sharing with other places the time and strength of its ministers, our society, through them, has helped to organize five new Churches, all of which now have regular preaching. While fully realizing that much more might have been done for others, we think our record creditable, considering that we have paid all our own expenses from the beginning, including the purchase of a lot and the building of a commodious, well furnished church home.

Save the unsolicited donation of \$100 from ladies of Dedham, Mass. and the memorial gifts from Miss Faulkner of Keene N. H., our society has received no outside contributions, but has striven to develop its own resources and to help others. We do not speak of this in a boastful spirit, but because much of the prosperity of our church has been due to its desire to support itself, and not use any of the missionary money greatly needed in other places. The more this spirit is developed, the

more the churches of our faith will prosper, hence we rejoice that, so far, our society has been able to realize its desire to maintain itself, and hope that during the next ten years it will constantly increase in good works.

THE MINISTERS' REPORT.

*"Be sure no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill-adapted, fails so much,
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's ends."*

—Elizabeth Barrett Browning.

Ten years of thought and love, of work and worship!

We who have been in Unity church ten years or a part of that time know that the best of all that has been thought, and said and done, of all that has come to us in quiet hours of worship, is written on the soul but cannot be transferred to the printed page.

Were your ministers to state the number of sermons preached, the number of calls made and the number of meetings attended, how little, after all, these facts would tell of what has been accomplished.

What has been done during the ten years of our church life?

The men and the women, the boys and the girls who have been and who are Unity church must answer. The many who are now far away, but who in the past brought to it their best and gave willingly to its support must answer. And if the answer be complete it must include the testimony of those who found its rational faith an inspiration while living and a strong, all-sufficient support when dying. Yes, this answer must be given

by all who have been reached and touched, in any way, by the influence of our church. It cannot be expressed in words, but is found in whatever has been done to liberate, uplift and strengthen human lives.

But while it is true that the best of what we have experienced in ten years of church life together cannot be told, recorded facts concerning it are interesting to all to whom the church is dear and will be valuable for reference in the future. Most of these facts are to be found in the records of the various church societies, but some of them are known to the ministers alone, although our work has always been so closely inwrought with the general life of the church that only a part of it requires a separate report.

For four years the senior minister planned and carried out her plans alone, with such help as the present junior minister could give while busy with her studies.

For six years the two ministers have planned and worked together. What the demands have been upon their time and strength is indicated by the report of one year's work from April 1, 1893, to April 1, 1894, the only year of which they have preserved anything approaching a complete record.

This record shows that the year meant for the senior minister fifty sermons and addresses, at home, forty-three sermons and lectures in other places, forty-one meetings of the Sunday School, thirty-one of the Unity Circle, thirteen of the Unity clubs here and at Cherokee and six of the Young People's Union, together with three sessions of the Religious Study Class, seven funerals, six weddings and fifty different regular or special meetings of the church, the Humane society and other educational and benevolent associations of the city. It meant being president and finance committee of the Iowa Unitarian Association, attending two con-

ferences, making two hundred and twenty-seven calls and writing four hundred and thirty-nine letters. This makes three hundred meetings attended by the senior minister alone. As the year meant an equal amount of work for the junior minister, although it was differently distributed, since while she preached and lectured only forty-eight times she conducted forty Sunday School teachers' meetings, twenty sessions of the Religious Study Class and was one of the Unity Club leaders, it is plain that neither of the pastors had many leisure moments. Nor have they been without the inspiration of hard work during any one of the ten years that have passed away since they came to Sioux City. It was their hope from the beginning that a strong church might be developed here that would extend its influence to many places in the country around it, and the endeavor to realize this hope has necessitated much outside work in addition to that demanded at home. But they have rejoiced in your hearty co-operation with them in their missionary work, which has been full of inspiration, although each of them has had the experience of riding forty miles across the country in a carriage and preaching three times in one day. The earnest faces and eager listening of men and women that came from ten, fifteen and twenty miles away to hear our glorious gospel could not have failed to gladden any speaker's heart, and your ministers are convinced that the work at home has counted for far more because it has been done as an organic part of the larger work of the state.

For forty-three or forty-four Sundays each year, from September 1, to July 1, there have been Sunday services here twice a day during most of the time. For the last two or three years there have not been regular evening services during June and September, but

enough morning services have been held during the vacation to make the average number for the year eighty-five, or eight hundred and fifty for ten years.

While it is sometimes said that there is no longer a demand for doctrinal preaching, this is not true in Unitarian churches in the west, where our faith is comparatively new, and here sermons on Unitarian beliefs have been called for repeatedly and heard by the largest audiences that have gathered in the church, excepting on special occasions. In addition to the five festival services held by the church each year, there have been many others in which the choir has taken an important part, sometimes singing five or six anthems in one evening, the anthems as well as the hymns and readings having been carefully arranged to harmonize with the words of the minister on some devotional theme. These vesper services have been of interest to many outside of the church and, it is believed, have done much to quicken the devotional spirit within it. It is true that some have attended them simply to hear the music, but they have also heard the rest of the service, and even if they had not, the good music in itself would have been helpful, for is not music "a revelation of the infinite?"

Among the different series of sermons and lectures, given by the ministers, have been those on Self Culture, Problems of Life, Evolution, Rise and Growth of Unitarianism in America, and Leaders of Religious Thought. Memorial services have been held for James Russell Lowell, John G. Whittier and George William Curtis, as well as for several members of our own congregation, and twice, by request of the city posts of the Grand Army of the Republic, the senior minister preached the sermon at the memorial service for the fallen heroes of our civil war, the members of the posts attending in a body.

Many invitations to preach and lecture outside of the city have necessarily been declined, but as far as the records show, the words of one or both of your ministers have been heard at forty-four places, in fourteen different states, as follows:

IOWA—Keokuk, 5; Davenport, 3; Marshalltown, 1; Ames, 4; Des Moines, 15; Perry, 6; Manly, 3; Humboldt, 34; LeMars, 2; Rock Rapids, 6; Algona, 3; Iowa City, 2; Mason City, 1; Storm Lake, 5; Fort Dodge, 1; Aurelia, 1; Tilden Township school house, 1; Marcus, 8; Ida Grove, 7; Washta, 9; Cherokee, about 80 times.

INDIANA—LaPorte, 1.

MICHIGAN—Kalamazoo, 4.

ILLINOIS—Chicago, 9; Sonora, 3; Oakwood, 1; Geneva, 4; Hamilton, 4.

MISSOURI—St. Louis, 2.

MINNESOTA—Luverne, 7; Minneapolis, 1.

NEBRASKA—Omaha, 12; Beatrice, 1; Winside, 4.

COLORADO—Ouray, 1.

UTAH—Salt Lake City 2.

SOUTH DAKOTA—Yankton, 1; Sioux Falls, 5, Vermillion, 2.

PENNSYLVANIA—Meadville, 1.

NEW HAMPSHIRE—Peterboro, 2.

MASSACHUSETTS—Boston, 1.

OHIO—Cleveland, 1.

Of these sermons, lectures and addresses a number have been given before literary clubs in different parts of the state and at the Iowa Agricultural College and University of South Dakota. One was an address at the World's Congress of Women at Chicago; one was given before a graduating class of the High School, Luverne, Minn.; two were dedicatory sermons of the new churches at Cherokee and Perry, Iowa, and six were conference sermons of the Western Unitarian Confer-

ence, the Minnesota State Conference and the Iowa Unitarian Association. One lecture on "The Man Who Thinks," the senior minister calls her conference lecture, as it has been of great service in raising money for the state conference.

While your ministers recognize the value of broadcast sowing of good seed, we earnestly believe "not only in a Unitarian spirit but in a Unitarian body; in Unitarianism as a widening movement of advanced thought and no less as an organization of divine life." For this reason, while occasionally preaching here and there in response to invitations, most of these invitations have been declined, that in our outside work most of our time and energy might be used in developing the organic life of the state conference and the churches planted by us, with the intention of caring for them until they could secure pastors of their own. We believe in the organization of churches because these training schools for souls are needed not less than the diffusion of our liberal thought.

During the ten years of our church life you have had the pleasure of listening to many different speakers, who have addressed you from our pulpit by invitation or in exchange with us. As far as the records show these speakers have been Revs. Oscar Clute, C. E. Waite, E. C. Headle, J. T. Sunderland, A. M. Judy, Ida C. Hultin, H. M. Simmons, Kristofer Jansen, J. K. Applebee, J. Ll. Jones, George Batchelor, Marion Murdock, George Willis Cooke, W. E. Copeland, Eliza T. Wilkes, Caroline Bartlett, J. Vila Blake, Mary Leggett, Anna Shaw, S. S. Hunting, Leon Harvey, Archibald Ralph, Charles Varney, J. R. Effinger, T. P. Byrnes, F. L. Hosmer, A. W. Gould, Anna J. Norris, Newton M. Mann, Florence Buck, S. P. Marsh, of the Methodist church, and Prof. Melville Anderson, Mary A. Livermore, Julia Ward

Howe, Alice Fletcher, Mrs. C. T. Cole, the Pundita Ramabia and B. Nagarkar, of India; Dr. Salter, of the Congregational church, Burlington, Iowa, and Drs. Rosenau and Franklin, of the Jewish Temple, Omaha.

Our pleasant relationships with our Universalist and Jewish friends, both at home and in neighboring cities, have been a source of great satisfaction to us, as have also the helpful visits of our Western Conference secretaries, Revs. J. R. Effinger, F. L. Hosmer and A. W. Gould, and our old friends in the ministry, Revs. Oscar Clute, Sylvan Hunting, Jenkins Lloyd Jones, and James Vila Blake.

To them and many other friends outside our city we are grateful for sympathy and cheering words and deeds, while all we owe to you members and friends of our home church for your patience and forbearance, your cordial support and loving confidence, for the beautiful friendship of ten years, can never be told. With you we have striven to realize our ideals of worship, work and character. With you we have tried to do our best, and although our mistakes and failures have been many, as we face the future let us be of good courage and

"Scorn not the smallness of daily endeavor,
Let the great meaning enoble it ever;
Droop not o'er efforts expended in vain;
Work, as believing that labor is gain."

DEDICATION OF CHILDREN.

God guide the little feet, that they may walk in virtue's path.

Year after year, on Flower Sunday, parents have brought their children to the church and united with the minister and congregation, in a simple service of dedication. This service has consisted of a short address by the pastor, explaining its meaning as a recognition of the worth and divine possibilities of childhood, and an expression of the desire of the parents to teach and train the children aright, followed by baptism and the gift of white rose buds to each child, prayer, a musical benediction by the choir, and a song of welcome by the Sunday School and church. During the ten years forty-two children have been dedicated in the church and one in the home of her parents on Christmas day.

Their names, with dates of dedication, are given below, those that have passed away from us being indicated by a star:

Louis Edward Hiles.....	June 27, 1886
John Peter Haner.....	June 17, 1886
Arthur Bostwick Cunningham.....	June 27, 1886
Edna Alice Rockwood.....	June 26, 1887
Emma Philena Yutzy.....	June 26, 1887
Bessie Geraldine Leeds.....	July 1, 1888
Bertha Bessie Moll.....	July 1, 1888
Clarence James Hamilton.....	July 1, 1888
Emily Johnson.....	July 1, 1888
Edna Leora Mielke.....	June 9, 1889
Jennie Florence Eldridge.....	June 9, 1889
Muriel Charlina Taft.....	June 9, 1889
Harris Welch Taft.....	June 9, 1889
*George Rooker Miller	June 22, 1890
Hazel Kirke Barker.....	June 22, 1890
Fritz Christian Borman	June 22, 1890
Lytta Lynn.....	June 22, 1890
Dora Lynn.....	June 22, 1890

Etta Gertrude Fletcher	June 14, 1891
*Daisy Deane Fletcher.....	June 14, 1891
Bessie Mina Fletcher.....	June 14, 1891
Roy Warner Fletcher.....	June 14, 1891
*Harry Lawrence Fletcher.....	June 14, 1891
Ada Daniels DeLong.....	June 14, 1891
Hazel Ione DeLong.....	June 14, 1891
Helen Hennessy	June 14, 1891
Bertha Hiles.....	June 14, 1891
Laura Brady	June 14, 1891
Florence Ward	June 14, 1891
Mina Lucile Faulk.....	June 26, 1892
Carl Fletcher Faulk.....	June 26, 1892
Margaret Keys.....	June 26, 1892
Charles Keys	June 26, 1892
Charlotte Keys.....	June 26, 1892
Levi Keys.....	June 26, 1892
Walter Keys.....	June 26, 1892
Jeannette Porter Bucknam.....	December 25, 1893
Troy Edward Himmelman	June 17, 1894
Frederick Henry Himmelman.....	June 17, 1894
Leroy Bardes.....	June 17, 1894
Eugenie Bardes.....	June 17, 1894
Gladys Franz.....	June 17, 1894
Charles Borman	June 17, 1894



Engd by F G KERNAWAY

Wm R Smith

IN MEMORIAM.

*"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain,
Hearts' love will meet thee again."*

In its ten years of life Unity church has had shadow as well as sunshine, days of sorrow as well as days of joy. Sometimes the shadow of parting with near and dear friends has fallen upon us without a word of warning; sometimes we have watched its slow approach, as one sees across the meadows the coming shadow of the cloud that will soon obscure the sunlight.

Memory brings back the face and words of Mrs. Alice Briggs Morley, who, without a word of warning, was taken from us, while teaching her Sunday School class, to which she always brought high thought and great spiritual power. Surrounded by those who loved and honored her, doing the work that was so dear to her, she passed away suddenly, with no time for parting words, to fuller, sweeter life beyond.

And every succeeding year as we gather around our family table, at the annual meeting, dear faces are missing we have been wont to see; friends who have been with us before, are gone. At our last meeting we felt bereaved indeed, for the past year had taken from us Dr. William R. Smith and Mr. T. J. Rockwood, who had been actively identified with our church from the time when it was organized. But thinking of them and others who meet with us no more, but whose words and deeds were strength and encouragement to us, we are inspired to go forward with the work their hands laid down, for

*"Our Hope and Faith the blest assurance give,
We do not live to die! We die to live!"*

Richard Baird Johnson, aged 2.....	June 23, 1886
John William Haner, aged 17.....	June 16, 1887
Mr. Elbridge T. Chase, aged 51.....	October 3, 1887
Carl Pierce, aged 10.....	September 30, 1887
Mr. Josiah P. Dennis, aged 55	December 7, 1887
Mr. G. A. Lubert, aged 38.....	February 11, 1888
Frederick William Camille Groninger, aged 13.....	
.....	May 14, 1888
Ella Marion Smith, aged 6.....	May 19, 1888
Mr. Fred M. Barker, aged 24.....	May 23, 1888
Francis Amelia Hamilton, aged 6 months..	June 17, 1888
Mrs. Lena Haner Pierre, aged 21.....	March 20, 1889
Mr. Eames Forrest, aged 62.....	October 20, 1889
Belle Richardson, aged 22.....	December 23, 1889
Mrs. Alice Briggs Morley, aged 44.....	March 2, 1890
Mrs. Alice Lowder, aged 34.....	May 26, 1890
William R. Smith, aged 3.....	March 19, 1890
Mr. Joseph W. Lidick, aged 55.....	May 27, 1890
Jennie ay MGardner, aged 19.....	June 17, 1890
Gussie Bucknam, aged 14.....	July 30, 1890
Gertrude Hoffman, aged 6.....	September 9, 1890
Mrs. Sarah F. Cheney, aged 66	September 14, 1890
Bertha Holden, aged 2.....	January 25, 1891
Mrs. Fredericka Borman, aged 65....	February 13, 1891
Mrs. Eliza Bostwick, aged 69.....	May 26, 1891
Mr. Albert McManus, aged 73.....	June 22, 1891
Mrs. Francis A. Stone, aged 51.....	June 29, 1891
Mr. Benjamin Burnish, aged 63.....	July 9, 1891
Bessie Kellogg, aged 7.....	October 15, 1891
Mr. Lycurgus Wakefield, aged 38.....	January 26, 1892
Charles Walker, aged 7.....	January 8, 1892
Millie May Chase, aged 11.....	October 16, 1892
Harry L. Fletcher, aged 6.....	November 1, 1892

Daisy D. Fletcher, aged 12.....	November 15, 1892
Mrs. Eunice Woolworth, aged 52.....	December 16, 1892
Mr. Charles Mielke, aged 32.....	January 1, 1893
Hazel Janet Williams, aged 1.....	June 10, 1893
Leslie Magoun, aged 3.....	January 10, 1893
Mr. William Reinke, aged 81.....	December 10, 1893
Mr. Frederick E. Robinson, aged 85..	December 23, 1893
Mrs. Thera S. Hubbard, aged 35.....	October 8, 1893
Otto Haner, aged 20.....	November 5, 1893
Mrs. Hettie Janet Williams, aged 33...	February 12, 1894
George Rooker Miller, aged 7.....	April 10, 1894
Mr. Rupert Shenkberg, aged 28.....	January 27, 1894
Mrs. Mary J. Oviatt, aged 62.....	June 8, 1894
Dr. William R. Smith, aged 65.....	July 1, 1894
Cornelia Margaret Fuller, aged 1.....	November 2, 1894
Mr. Thomas J. Rockwood, aged 70.....	February 4, 1895

ANNUAL PARISH MEETING.

"It is hard to believe long together that anything is 'worth while' unless there is some eye to kindle in common with our own, some brief word uttered now and then to imply that what is infinitely precious to us is precious alike to another mind."

The annual parish meeting of the church has always been an occasion of great interest to those connected with it. In 1886 this meeting was on the first Wednesday in July, but since that time it has been held on the first Wednesday in April. The time was changed because of the short evenings and extreme heat, and also because it was more convenient to have the annual church reports come just before the annual meetings of the Western Unitarian Conference and the Iowa Uni-

tarian Association, which were then held in May and June, respectively, and to which this church has always made yearly reports.

To our parish meetings all the members of the parish, over 16 years of age, are invited and the tables are set for over 200 persons. The question has often been raised as to what would happen if all the members of the parish should be present at one meeting, but so far the number has not exceeded two hundred and fifty. These could all be seated at once, and when more places at the tables are needed we are sure that they will be provided for, as some space has not yet been used in the lecture room parlors.

This parish meeting is the home gathering of the church, save that the children are not present, as they are at the monthly suppers, and it is also the annual business meeting of the society.

After supper, reports are read by the secretaries and treasurers of the different societies that are a part of the church and by the ministers. The secretary of the church then sums up and reports the work of the whole church for the year, seasoning facts and figures with so much wit and humor and good advice that his report is always looked forward to as a literary treat, despite his frequent allusions to the need of more money. After the reports, officers and standing committees are selected for the ensuing year, all other necessary business is transacted and the rest of the evening is given up to short addresses and mutual congratulations and admonitions.

Special programs were prepared for the Fifth and Tenth anniversaries, and these are given below.

Freedom, Fellowship and Character in Religion.

FIFTH ANNIVERSARY.

"Lengthen thy cords and strengthen thy stakes."

BUSINESS MEETING, 6:30 P. M.

SUPPER..... 7:30 P. M.

Greeting..... Rev. Mary Safford

Letters..... { Rev. Oscar Clute,
 } Rev. S. S. Hunting

SENTIMENTS AND RESPONSES.

Our Church Dr. W. R. Smith

"First the blade, then the ear, after
that the full corn in the ear."

Our Absent Ones.....

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.

More home-like seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, for evermore.

Our Sunday School..... Miss B. Wakefield

In the children's eyes we read the promise of the future.

The Junior Unity Club..... Fred Smith

Always ready to "Lend a hand."

The Unity Circle..... Mrs. Alice W. Fuller

"Not slothful in business; fervent in spirit; serving the Lord."

Our Young Men..... Samuel Hoskins

"On, bravely, through the sunshine and the showers,
Time hath his work to do, and we have ours."

Our Young Women..... Gertrude Ross

May they "Believe the promise of tomorrow,
And feel the wondrous meaning of today."

The Unity Club.....Mr. A. L. Hudson
 "God is in all that liberates and lifts."

Our Choir and Organist.....Mrs. Cheney,
 Miss Fuchs, Mr. Dennis, Mr. Levi, Mrs. Snooks
 "The song—it will stay,
 Where first it did start,
 In a heart."

Our Church Officers.....Mr. G. R. Badgerow
 "Toiling much, enduring much, fulfilling much."

The Morning Side Church.....Maj. J. T. Cheney
 "Measure not the work
 Until the day's out and the labor done."

The Faith We Cherish.....Rev. Elinor Gordon
 "With wider view come loftier goal !
 With broader light more good to see !
 With freedom, more of self control !
 With knowledge, deeper reverence be !
 Anew we pledge ourselves to Thee,
 To follow where Thy truth shall lead:
 Afloat upon its boundless sea,
 Who sails with God is safe indeed !"

BENEDICTION.

TENTH ANNIVERSARY.

"Let nothing that is human be left out of my fellowship; let nothing that is divine be left out of my faith."

WEDNESDAY, APRIL 3, 1895.

Birthday Festival Supper.....6:30 P. M.

ANNUAL MEETING.

TEN YEARS OF UNITY CHURCH—1885-1895.

Letters of greeting from absent members and friends.

SENTIMENTS AND RESPONSES.

The Beginnings of Unity Church.....Capt. R. J. Chase
 "O small beginnings, ye are great and strong,
 Based on the faithful heart and weariless brain."

From the Old Home to the New
 Mrs. Caroline Groninger.
 " With love for the past, with hope for the future."
 Unity Church in Sunshine and Shadow
 Mrs. Veta Lynn.
 " The shadow on the dial proves the presence of the sun."

It singeth low in every heart,
 We hear it each and all—
 A song of those who answer not,
 However we may call:
 They throng the silence of the breast;
 We see them as of yore—
 The kind, the brave, the true, the sweet,
 Who walk with us no more.
 More home-like seems the vast unknown,
 Since they have entered there;
 To follow them were not so hard,
 Wherever they may fare.
 They cannot be where God is not,
 On any sea or shore;
 Whate'er betides, thy love abides,
 Our God, for evermore.

Ten Years of Worship, Thought and Work:

The Church Services Mr. J. C. C. Hoskins.
 Our Faithful Organist and Choir
 Miss Grandy, Miss Fuchs, Mrs. Drake, Mr. Cunningham, Mr. McCray.
 The Sunday School Mrs. Belle Gambs.
 The Young People's Religious Union. Mr. J. J. Sayer.
 The Unity Circle Mrs. Viola Follett.
 The Unity Club Mr. George Conway.

The Churches of Our Planting:

"Thine be the seed time: God alone
 Beholds the end of what is sown."

Cherokee Unity Church Dr. J. G. Biller.
 Washta Unity Society Mr. Horace Ferrin.
 Ida Grove Unity Society Mr. J. W. Reed.

What of the Future? Mr. G. B. Healy.

"Man's perfection is the crowning flower toward which the
urgent sap in life's great tree is pressing."

"The Double U: Universalism and Unitarianism,"
..... Mr. J. A. Dean.

"The flowers on altars are of many species, but all
worship is one."

The Church Universal Rev. A. W. Gould.

One holy Church of God appears The Truth is her prophetic gift,
Through every age and race, The Soul her sacred page;
Unwasted by the lapse of years, And feet on mercy's errands swift
Unchanged by changing place. Do make her pilgrimage.

The Fifth Anniversary program was carried out as printed, the choir responding to the sentiment in its honor by several musical selections, while all present rose and sang the beautiful words printed as a response to "Our Absent Ones."

At the Tenth Anniversary Mr. Eri Richardson took Mr. Hoskins' place on the program, as the latter was not able to speak. Mr. Gould of Chicago could not be with us and letters and messages of greeting from "The Churches of Our Planting" took the place of the speeches we had hoped to have from representatives of these churches, who were unable to be present.

As all the reports at the business meeting had been encouraging, showing that, despite the great business depression in the city, the membership of the church had increased, the debt had been reduced \$300, and there was a balance in the treasury; at the end of the first decade of its existence the society felt that it had indeed reason to be grateful for the past and hopeful for the future.

IMPORTANT DATES.

First service in Court House.....	February 1, 1882
Appointment of committees on Church and Sunday School organization.....	February 8, 1885
Decision made to purchase and remodel skating rink.....	February 20, 1885
Adoption of Articles of Incorporation.....	March 11, 1885
Transformed skating rink dedicated as a church.....	April 5, 1885
First service conducted by Miss Safford.....	May 24, 1885
Miss Safford called to pastorate of church.....	June 14, 1885
State Conference met in the church	July 1-5, 1885
Miss Safford began her pastorate.....	September 1, 1885
Unity Circle organized.....	September 18, 1885
Unity Club organized.....	November, 1885
Thanksgiving offerings to pay floating debt.....	November 29, 1885
First signing of Bond of Union.....	January 18, 1886
Purchase of church lot of William Wells.....	November, 1886
Purchase of lot on which church was built.....	May, 1887
Sale of William Wells lot for \$12,000.....	April, 1888
Sale of first church home.....	April, 1888
Contract let to build new church.	July 16, 1888
First meeting in lecture room of new church..	December 23, 1888
First service in auditorium of new church.....	March 17, 1889
The new church home dedicated.....	May 5, 1889
State Conference met in church	May 5-8, 1889
Ordination of Miss Gordon.....	May 8, 1889
Dedication of the pipe organ.....	December 22, 1889
Frescoing of the church, summer of.....	1889
State Conference met with church.....	October, 1894
Electric lighting of church.....	November, 1894

NOTES, HINTS AND REMINISCENCES.

Cut in the stone above the entrance to our church is the one word—Unity. This name has grown so dear to us that, although our society was incorporated as “The First Unitarian Church,” it is generally spoken of as “Unity Church.”

The financial management of Unity church is conducted on business principles. Regular revenues are from two sources: First, from subscriptions that are payable the first of each month and, second, from collections taken at every Sunday service. The Sunday collection is a new feature, as during the first eight years of the organization no collections were taken, save for special missionary and charitable work.

In our church everyone who does all he is able to do, pays for what he gets, but no one gets all he might receive who does not do what he can, for a large part of the benefit received from a church comes through the individual effort and self-sacrifice made in its behalf.

Every child in the parish should be a member of the Sunday School, and all older persons able to attend are not “too old” to receive great benefit from constant attendance and careful preparation of the valuable lessons. In 1896 the school will complete the lessons on “The Growth of Christianity” and begin the study of “The Flowering of Christianity” or the rise and growth of the liberal Christian movement and its tendency toward a universal religion.

The largest audience that ever assembled in our church was present at the dedication of the pipe organ, when about 700 people filled the auditorium, gallery and parlors to overflowing.

The smallest Sunday audience was present one evening, January 3, 1886, when a terrible blizzard was raging and only thirteen, including the minister, ventured out. Mr. Bucknam led the singing.

The average congregation for the past ten years has been about 250.

The hour of the Sunday morning service is 10:30 and the service always begins promptly at the time announced. The hymns and responsive readings, and choral responses are the voice of the congregation. Everyone who is present at the beginning of the service and heartily joins in it contributes much to its value. Strangers attending the services are cordially invited to introduce themselves to the ministers.

It has been the custom of the senior minister of the church in announcing the hymns to say, "Let us all sing together." A member of the church once remarked that if she would only omit the "together" he would try to sing. It was "together" which made him afraid to try.

The members of the parish lose much if they do not remain after the morning service to greet one another and welcome all strangers.

The pictures in the lecture room of the church, were given by different classes in the Sunday School, at the Christmas festival in 1889, and at the same time Miss Wakefield's class presented the picture of Miss Safford that hangs in the parlor.

Study this little book carefully. Keep it for reference. Consult the parish list often and see how many of your brothers and sisters in the church are personally known to you. Ask yourself what you can do to help

during the coming year. Consider the hints and give some to the ministers and trustees that will be useful to them.

Unity Circle pays for 200 subscribers to Old and New, our state and parish paper. Let us have 200 actual subscribers in the parish for 1896. Send your names to Mrs. Melida Pappe, 1501 Nebraska street. As yet the paper does not quite pay expenses and the editorial work is all given by busy ministers. The paper is of great service in diffusing liberal thought and promoting fellowship among the liberal workers in the state. Will you not help in making it of still greater service by paying for several copies and having them sent to friends?

The pulpit drop light, and the christening service in memory of Gussie Bucknam, were given to the church by the "Willing Workers" and the "Happy Helpers," two clubs of younger members of the Sunday School conducted by Mrs. Maris Peirce, Miss Gertrude Ross and Mrs. H. C. Young.

This church, in every way, has sought to promote the spirit of true patriotism among all who come within its influence and its walls. To this end each year patriotic services have been held. Song, hymn and appropriate addresses preceding each Memorial Day have tended to awaken and renew the love of country. On all these occasions, and in fact on many more, the beautiful arrangement of flowers and flags has borne tribute also to the artistic taste, the skill and faithful service of Mrs. H. C. Moll. In season, and out of season, she has made such work a labor of love, ably assisted by her husband, so that whenever we see these graceful effects of flowers and flags we are led to suspect that behind them is the devoted work of Mrs. Moll.

The fact that the Roman Catholic church is "just across the way from Unity has not only caused many to speak of the close proximity of "Rome and reason," but has also led to friendly exchanges between the members of the two choirs, while several times Unity has been mistaken for the Catholic church. One Saturday evening when Judge Wakefield and Miss Gordon were among the early arrivals at the Unity Clnb, a stranger entered, and looking at the judge, asked if he were the priest. The judge assured him that he was not, but pointing to Miss Gordon across the room, said the priest was over there. The stranger opened his eyes very wide, glanced about him, saw his mistake and hurriedly said "good night."

When Mr. Turnbull gave two hundred fans to the church he did not know that any part of his gift would be photographed, but see picture of the auditorium.

Form of bequest: "To the First Unitarian Church of Sioux City, incorporated under the laws of the state of Iowa, I give and bequeath, etc."

Papers and pamphlets in the rack, on your right as you enter the church, are for free distribution. Take and give.

Moral and spiritual training is the primary object for which this church exists, but the soul is enlarged by kindly social intercourse as well as by study and worship, hence the great value of our monthly social gatherings. Try and attend them all.

The ministers already have several parish assistants who volunteered to help them and render most efficient service. There is room for more.

All the seats in our church are "free" for attendants to sit where they wish, but whatever is worth having costs, and every one will feel better if he pays what he can, not allowing pride to prevent a subscription of \$5 because the next neighbor is able to give \$200.

One of the members of this church, Mr. A. L. Hudson, having taken the divinity school course at Harvard, has accepted a call to the pastorate of the Unitarian church at Salt Lake City. Another member will complete her University course next year and will then enter a divinity school in preparation for the ministry. Three other members have the same profession in view.

So far as known, when Miss Safford exchanged with Dr. Rosenau of the Jewish congregation at Omaha, November 8, 1890, no woman minister had ever before been invited to preach in a Jewish temple.

When we think how the holiness of beauty has enriched our Sunday services during the past ten years, we realize what we owe to Mesdames Charles, Groninger, Caton, Prugh, Healy, Phillips, Humphrey, Ross, Hiles, Messrs. Wm. Smith and Breun, Miss Blanche Barney and many others, who have shown great interest in contributing, procuring and arranging flowers for the pulpit platform and church parlors.

The only way to feel at home in the church is to help bear its burdens and do its work. While the church owes cordiality to newcomers they also have duties to the church and should meet it half way.

The church has had most faithful service from Mr. O. P. McCray and his assistant ushers, Messrs. Ray Phillips, O. W. Harvey, S. B. Hoskins, Amos Ayres,

Fred Smith, Fred Sawin, Frank McCray, George Bevier, Floyd Follett, Alfred Young, Maxwell Silver and others.

Many reasons made it seem best to discontinue preaching at Morning Side and not to try to build a church there. Among these reasons were the removal of several interested families and the building of the Elevated road, which made it much easier for members and friends to attend the mother church.

OUR CHURCH HOME.

The photogravures in this manual give a fair presentation of its exterior and of that part of the auditorium containing the pulpit and organ. Located on the southeast corner of Tenth and Douglas streets, fronting west on Douglas 50 feet and north on Tenth 110 feet, the building occupies a fine position on one of the best streets in our city. Hard red quartzite of South Dakota is used for the tower on the corner and all of the first story, over which is the frame superstructure, planned more for convenience, comfort and use than for ecclesiastical effect. Broad stone steps on the Douglas street front lead to the entrance hall, from which wide stairways lead to the auditorium, parlor and gallery above, and also to the commodious lecture room and other rooms in the basement. The auditorium is furnished with upholstered chairs, which will seat nearly four hundred people, while the church parlor in front of and opening into the auditorium and the gallery so add to the seating capacity that an audience of at least six hundred can be accommodated. The admirable arrangement of the parlor in front of the auditorium, and opening also into

the main entrance hall, affording, with its fire-place and other furnishings, a fine meeting place for social greetings among the congregation after service, has done much to foster the social life of the church and make its members feel truly at home.

Equally helpful and convenient has proved the large lecture room, with kitchen, toilet rooms, and two parlors adjoining. In this large room have been held the many parish suppers and church sociables, where two hundred or more people have been able to sit down together at one time; while the stage, with its drop curtain and scenery, tastefully arranged, and largely due to the generosity, skill and aid of Mr. John A. Shipman, has furnished a convenient and attractive place for concerts and entertainments of many kinds, which have been helpful to church life and finances.

All through the building, above and below, large windows attest the desire of pastors and people to let in the light, while the Roosevelt organ, purchased at a cost of \$3,000, by its sweet tones serves to promote the same harmony which is suggested by the word "Unity" carved in the handsome stone placed over the main entrance, a gift from Mrs. John H. Charles, whose thoughtful interest and care for the church have been manifested in more ways than one. To the careful oversight of Mr. Eri Richardson, chairman of the building committee, and to his associates, Messrs. Badgerow and J. D. Hoskins, much credit is due for this church home, which has served its purpose so truly and so well.

OUR CHURCH FELLOWSHIP AND MEMBERSHIP.

Unity church stands for freedom, fellowship and character in religion. It was dedicated to the reverent search for truth, to the promotion of righteousness, to the religion of love, to the service of humanity, to God, the eternal one. In joining this church persons are not required to subscribe to any form of doctrinal belief. As shown by our Bond of Union, second page of cover, our church is based on a *purpose*, not on a creed, and those in sympathy with our principles and aims may unite with us by placing their names upon our roll of membership. It is our custom to have a welcoming service several times a year, when the hand of fellowship is given to those who express a wish to make our purpose their purpose, our church home their church home. We earnestly invite all persons in the city and vicinity, who are in sympathy with our word and our work, to come and help us by attending our services, by sharing our responsibilities, by inciting us to more earnest efforts to realize our high ideals. We cannot think exactly alike; we would not if we could, but

"We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer;
One in the power that makes thy children free
To follow truth, and so be one with Thee!"

PARISH LIST.

This list of names is printed *for private uses only*. It contains not only the names subscribed to our Bond of Union, but also the names of those who by their attendance or their contributions have shown an interest in our work. Since the organization of the church, 339 persons have signed the Bond of Union. Of these, 79 have removed from the city, 11 have died and 8 have withdrawn, so that the present resident membership of the church is 241. Of those who have moved away 31 still retain their membership in this church, making its total membership 272. All over the age of 16 who contribute to the support of the society are members of it, and as there are now 60 thus contributing who have not signed the Bond of Union the present resident voting membership of the society is 301. The parish list, unavoidably imperfect, includes the present membership of the society and the members of their families who are not members of other churches. The number of families in the parish is about 160, not counting young people in homes and counting two single detached individuals as one family.

(*) Before the name indicates that it is enrolled on the church book.

*Allen, Mr. David and Mrs. Jennie.....	706 West Fifth Street.
*Allen, Mrs. Kate S	800 West Seventh Street.
Amsler, Mr. John.....	915 Bluff Street.
*Andrews, Mr. R. J. and Mrs. Lulu W.....	1110 Pierce Street.
Guy Andrews.	
Helen Andrews.	
*Appleton, Mr. S. W.....	St. Aubin Station, Morning Side.
Miss Annie M. Appleton.	
Ayres, Mr. J. E. and Mrs. Kate L.....	416 Fourteenth Street.
*Mr. Amos Ayres.	
*Miss Mary L. Ayres.	

*Badgerow, Mr. G. R. and Mrs. Adella.....1221 Douglas Street.
 Mr. Egbert Badgerow.
 Ralph Badgerow.
 Harvey Badgerow.

Bardes, Mr. Fred and Mrs. Julia.....2110 Douglas Street.
 Leroy Bardes.
 Eugenie Bardes.

Barney, Mr. James and *Mrs. Mary.....910 Douglas Street.
 *Miss Blanche Barney.
 James Barney.
 Frank Barney.

Barker, Mr. W. F. and *Mrs. Cecilia E.....107 West Third Street.

Bassett, Mr. A. and Mrs. Nora.....1723 Dakota Street.
 Miss Mabel Bassett.

*Belden, Mr. W. S. and Mrs. Evelyn H.....2826 Nebraska Street.
 Mr. Howard Belden.

Bergen, Dr. A. C. and Mrs. Etta D.....821 Nebraska Street.
 Theodore Parker Bergen.

*Bevier, Mr. W. B. and Mrs. Emma S.....910 Pierce Street.
 *Mr. George Bevier.
 Benjamin Bevier.

Booge, Mr. James E. and *Mrs. Lucy B.....1316 Douglas Street.
 Miss Laura Booge.
 Miss Josephine Booge.

*Brach, Mr. H. D. and Mrs. Elise.....209 West Third Street.
 Ella Brach.
 Nora Brach.

*Borman, Mr. Charles A. and Mrs. Tillie H.....121 West Third Street.
 Fritz Borman.
 Charles Borman.

Borman, Mr. Christian.....323 Water Street.

*Bordwell, Mr. Elwood.....Hartington, Neb.

Bradley, Mrs. MariaSioux City.

*Broukhorst, Mr. and Mrs. William.....1418 Center Street.
 *Mr. John Broukhorst.
 *Miss Alice Broukhorst.
 Frank Broukhorst.

Blum, Mr. J. J. and *Mrs. Bertha.....518 Park Street.
 *Miss Bertha Blum.
 Josie Blum.
 Norma Blum.

Brown, Dr. R. H.....Lakeport Avenue Station, Morning Side.

Brown, *Mr. Frank and Mrs. Alma H., 1002 West Fourteenth Street.

*Bucknam, Mr. E. H. and Mrs. Jennie D.....1214 Douglas Street.
*Miss Kate D. Bucknam.
*Miss Mary L. Bucknam.
Jeannette Bucknam.
Burton, Mr. and Mrs. A. H.....1020 Nebraska Street.
*Bowman, Dr. A. Perry and Mrs. Carrie M..400 Fourteenth Street.
Hugh Bowman.
Myra Bowman.
Hilda Bowman.
Gertrude Bowman.
Breun, Mr. Charles and Mrs. Regina.....1413 Pearl Street.
Miss Anna Breun.
Miss Helen Breun.
Mr. Charles Breun.
Breun, Mr. C. A.....1413 Pearl Street.
Call, Mr. A. F. and Mrs. Lucina.....1115 Douglas Street.
Merrill Call.
Joe Call.
*Charles, Mr. John H. and Mrs. Jennie T.....721 Pierce Street.
*Carpenter, Mrs. Amelia.....710 Court Street.
*Caton, Mrs. Gratia R.....605 Ninth Street.
Louis Caton.
Foster Caton.
*Chesley, Mrs. H. P. and Mrs. Anna F.....2814 Jackson Street.
*Chase, Capt. R. J. and Mrs. Mary M.....1529 Pearl Street.
Mr. Lucius Chase.
*Miss Effie Chase.
Ranney Chase.
*Cheney, Mr. John T. and Mrs. Sylvania.....
.....Mallalieu Station, Morning Side
*Clough, Mr. H. H. and Mrs. Julia E.....921 Jennings Street.
Horace Clough.
Cohen, *Mr. J. M. and Mrs. Belle.....1012 Douglas Street.
Miss Sybil Cohen.
Ruth Cohen.
Conway, Mr. George and Mrs. Eva.....408 Fourteenth Street.
Stella Conway.
*Collson, Miss Mary.....1212 Pierce Street.
*Coleman, Mr. Wilbra and Mrs. Margaret...406 Fourteenth Street.
Alice Hook.
*Colton, George C.....Carterville, Ill.
Craik, Mr. A. W.....519 Fourth Street.
Crawford, Miss Esther.....613 Seventh Street.
*Cromwell, Mr Edward.....1301 Douglas Street.

*Cox, Mr. R. H. and Mrs. Laura B	3205 Jennings Street.
Harry Cox.	
Elsie Cox.	
Winifred Cox.	
Cunningham, Mr. J. M. and Mrs. Grace S.	918 Pierce Street.
Willie Cunningham.	
Arthur Cunningham.	
Crandall.....	
*DeLong, Mr. Daniel and Mrs. Lucy	1717 Pearl Street.
Ada DeLong.	
Hazel DeLong.	
*Dennis, Mrs. Jane S.	821 Nebraska Street.
Dean, Mr. J. A. and Mrs. Augusta C	1732 Pearl Street.
Miss Eva Dean.	
Mr. Orrin Dean.	
DeLand, Mr. Edward and Mrs. Elizabeth	...811 Eighteenth Street.
*Dunkel, Mr. D. S. and Mrs. Georgiana	..... Corner West Fifth and Sioux Streets.
Blanche Dunkel.	
*Drake, Mr. Fred and Mrs. Clara B.	907 Jackson Street.
Thurlow Drake.	
Eaton, Mr. F. L. and Mrs. Lillian	..... 1523 Nebraska Street.
Stanley Eaton.	
Dorothy Eaton.	
Follett, Mr. J. L. and *Mrs. Viola A.	..... 1223 Nebraska Street.
Mr Judson Follett.	
Miss Mary Follett.	
*Follett, Mr. Floyd	..... 1112 Pierce Street.
Faulk, Mr. A. J. and *Mrs. Mina L.	..... St. Aubin Station, Morning Side.
Mina Faulk.	
Carl Faulk.	
Faulkner, *Mr. George and Mrs.	..... 208 South Iowa Street.
Farnsworth, Mr. W. H.	..... Hotel Garretson.
Ferris, Mr. Frank L. and Mrs. Sarah	..... 1425 Pierce Street.
Winifred Ferris.	
*Ferris, Miss Josephine	..... Boston, Mass
*Fisher, Mr. Henry and Mrs. Mary B.	..... 2123 Pierce Street.
Fisher, Mr. and Mrs. H. L.	..... 2123 Pierce Street.
*Fletcher, Mr. E. L. and Mrs. Bertha	..... 707 Tenth Street.
Etta Gertrude Fletcher.	
Bessie Fleteher.	
Roy Fletcher.	
Frances Louise Fletcher.	

*Ford, Mrs. Helen M.....99 Perry Street.
*Forrest, Mrs. Minerva E..South of Hedges Station, Morning Side.
Fowle, Mr. Robert and *Mrs. Francis E.....1200 Fourth Street.
*Franz, Mr. F. W. and Mrs. Henriette.....110 West Third Street.
Gladys Franz.
*Fuchs, Miss Adele1212 Pierce Street.
*Fuller, Mr. W. B. and Mrs. Emily L..1118 West Nineteenth Street.
Mary Fuller.
*Fuller, Mrs. Alice.....Omaha,, Neb.
Gambs, Mr. John W. and *Mrs. Belle.618 Omaha Street.
Leah Gambs.
Glen Gambs.
*Garrison, Miss Estelle O.....818 Pearl Street.
*Gilbert, Mr. Irving M.....Newton, Mass.
Guenther, Mr. and Mrs. Anton.114 Market Street.
*Gray, Mrs. Belle Madison.....Kalistell, Mont.
*Gould, Mr. H. C. and Mrs. Frieda.....3635 Jackson Street.
Charles Gould.
Harold Gould.
Gould, Mr. and Mrs. Harriet.....416 Fourteenth Street.
*Groninger, Mr. A. and Mrs. Caroline.....714 Pearl Street.
Greenwood, Mr. Leslie and Mrs. Louisa B ...714 Nebraska Street.
Mr. George B. Greenwood.
Heman Greenwood.
*Gunk'e, Mr. F. W. and Mrs. Emma C.....711 Ninth Street.
Guernsey, Mr. T. P. and Mrs. Mabel.....707 Douglas Street.
May Guernsey.
*Guernsey, Miss Susie B.....Chicago, Ill.
*Hoskins, Mrs. Minnie S.....Palo Alto, Cal.
*Hennessy, Mr. F. D. and Mrs. Annie.....503 Ninth Street.
Helen Hennessy.
*Hunter, Mr. C. A.....1419 Fourth Street.
*Holden, Mr. J. A.....Pueblo, Colo.
Humphrey, Mr. James B. and *Mrs. Ruby....610 Nebraska Street.
*Humphrey, Miss Maude.....Yankton, S. D.
*Hudson, Mr. A. L.....Cambridge, Mass.
*Hutchison, Mr. Oscar F. and Mrs. Libbie.....312 Ninth Street.
Verna Hutchison.
*Hiles, Mr. William and Mrs. Lena611 Pearl Street.
*Miss Anna M. Hiles. Louis Hiles.
Charles Hiles. Bertha Hiles.
William Hiles.
Emile Hiles.

*Hoffman, Mr. E. J. and Mrs. Mary A.....308 Ninth Street.
*Miss Jennie M. Hoffman.
*Miss Hattie H. Hoffman.
Lora Hoffman.
Cornelius Hoffman.
James Hoffman.

Hattenbach, Mr. Ludwig and Mrs. Emma L....1301 Pierce Street.
Himmelman, Margaretha2131 Douglas Street.
*Holt, Mr. Annon and Mrs. Rena.....2202 Jackson Street.
Isabel Holt.
Agnes Holt.

Howell, Mr. D. E. and Mrs. Margaret Hotel Garretson.
Isabel Howell.

*Hoskins, Mr. J. C. C. and Mrs. C. V. B.....
.....Southwest Corner Rebecca and Sixteenth Streets.
*Mr. Samuel B. Hoskins.
*Miss Lucy M. Hoskins.

*Hoskins, Mr. J. D. and Mrs. Emma P. W.....816 Pierce Street.
Hawman, Mr. Harvey H. and *Mrs. Emma W.....
.....214 West Third Street.

*Hamilton, Mr. J. H. and Mrs. Amelia.....1015 Pierce Street.
Carlin Hamilton.
Harry Hamilton.

*Hamilton, Mr. Charles and Mrs. Lida C.....1015 Pierce Street.
Clarence Hamilton.

*Haner, Mrs. Julia.....712 Nebraska Street.
*Miss Emma Haner.

*Harvey, Mr. Otho W. and Mrs. Allie.....114 Main Street.
*Healy, Mr. G. B. and Mrs. Lizzie B.....318 Fourteenth Street.
*Herman, Mr. Jacob.....Cedar Rapids, Ia.
*Hattenbach, Mr. David and Mrs. Luella B.....210 Ninth Street.
Florence Hattenbach.

*Ingledue, Mr. Jacob S. and Mrs. Martha.....1622 Seventh Street.
George Ingledue.

*Johnson, Mrs. Helen Hoskins..... Kenton, O.
*Johnson, Mr. R. B. and Mrs. Monica.....1717 West Boulevard.
Emily Johnson.

Johnson, Dr. J. Perrin..... 709 Seventh Street.
*Miss Dell Johnson.

*Johnson, Miss Edith E118 Market Street.
*Johnston, Mr. Fred E 805 Tenth Street.
*Jandt, Mr. C. E. and Mrs. Minnie, 1202 Virginia Street.
Alice Jandt.
Harry Jandt. Charles Jandt.

*Kennedy, Mr. James L. and Mrs. M. Lloyd.....412 Twelfth Street.
*Kellogg, Dr. A. C. and Mrs. Laura1514 Nebraska Street.
 Mabel Kellogg.
 Albert Kellogg.
*Kimball, Mrs. Myra A.....Chicago, Ill.
*Kramer, Mr. John.....1123 Fourteenth Street.
*Kammann, Mr. F. W. and Mrs. E. M1909 Pierce Street.
 Frederick Kammann.
Kahn, Mr. Fred and Mrs. Sarah.....711 Tenth Street.
 Clarence Kahn.
*Lynn, Mr. S. F. and Mrs. Veta.....1607 Nebraska Street.
 Lyetta Lynn.
 Dora Lynn.
*Lubert, Miss Carrie.....514 West Third Street.
*Miss Jennie Lubert.....514 West Third Street.
William Lubert.....514 West Third Street.
*Leeds, Mr. W. B. and Mrs. Sarah A.....2815 Pearl Street.
 Bessie Leeds.
Lozier, Mr. Charles E. and *Mrs. Grace C.....
.....Mallalieu Station, Morning Side.
 Cleve Lozier.
 Mary Lozier.
*Lidick, Mrs. Frances.....215 Ninth Street.
*Long, Mr. H. C. and Mrs. Frances R.....Cambridge, Mass.
*Magoun, Mr. John A. and Mrs. Libbie A.....217 Ninth Street.
 Charlie Magoun.
 Carlton Magoun.
Magee, Mr. D. A. and Mrs. Adelia.....309 Thirteenth Street.
 Oliver Magee.
Merrill, Mr. W. F. and Mrs. Clara.....Hotel Fowle.
*Mantel, Mrs. Margaret Broukhorst.....Sergeant's Bluff.
*McCray, Mr. O. P.....1008 Pierce Street.
*McCray, Mr. Frank H1701 Pierce Street.
*Morley, Mr. Evander.....1011 Ninth Street.
 Miss Irma Morley.
McNeil Mr. H. C. and *Mrs. Marie B.....901 Pierce Street.
 Wilbur McNeil.
*Moll, Mr. H. C and Mrs. Anna M.....1317 Pierce Street.
 Bertha Moll.
*McManus, Mr. A. E. and Mrs. Etta.....401 West Third Street.
*Milchrist, Mr. Wm.....309 United Bank Building
*Miller, Mrs. Mary R.....612 Douglas Street.
*Morse, Miss M. Rowena.....1917 Nebraska Street.

*Mielke, Mr. Henry and Mrs. Caroline.....
..... North of Peter's Park Station, Morning Side.
George Mielke.
William Mielke.

*Moore, Mr. Silas and *Mrs. Helen W.....1415 Pearl Street.
Helen Moore.

Milligan, Mr. John and Mrs. Carrie C.....1613 Dakota Avenue.

Nash, Mr. A. F. and *Mrs. Fannie P.....1223 Pearl Street.
Miss Grace Nash.
Edith Nash.

Nepper, Mr. L. W. and *Mrs. Louisa.....1208 Virginia Street.

*Needham, Mr. L W. and Mrs. Carrie.....Racine, Wis.

*Peavey, Mrs. Elizabeth J.....1108 Douglas Street.
*Miss Mecca Peavey.
Miss Anna Peavey.
Miss Jennie Peavey.

*Pricé, Mr. Wm. G. and Mrs. Mary K.....Sioux City.
Kenneth Price.

*Pierce, Mrs. Prudence.....Marlton, N. J.

Pierce, Mr. Maris and *Mrs. Harriet D.....1100 Pierce Street.
*Miss Alice Pierce.
Miss Mary Pierce.
Miss Susie Pierce.

*Prugh, Mr. J. K. and Mrs. Mary1000 Douglas Street.
Judy Prugh.

Patterson, Mr. O. A. and *Mrs. Cornelia.....708 Pearl Street.
Miss Lelia Patterson.
Miss Lucy Patterson.

*Phillips, Mr. R. A. and Mrs. Mary T.....112½ Cook Street.

Pappe, Mr. Julius and *Mrs. Melida.....1501 Nebraska Street.
Theodore Fappe.
Henry Pappe.

*Petro, Mrs. Kathleen.....Fort Pierre, S. D.

*Pierce, Mr. H M.....1617 West Second Street.

*Roberts, Miss Nellie.....610 Nebraska Street.

*Rockwood, Mrs. Kate.....513 Cook Street.
Edna Rockwood.

*Richardson, Mr. Eri and Mrs. Eliza.....605 Ninth Street.
Mr. Leslie Richardson.
Miss Alice Richardson.

*Ross, Mrs. Laura Kupper.....York, Neb.

*Ross, Dr. G. J. and Mrs. L. J.....1112 Pierce Street.
 *Miss Gertrude C. Ross.
 Mr. James Ross.
 *Miss Josephine Ross.
 Helen Ross.

*Redsall, Mr. Joseph and Mrs. Sarah E.....711 Fourteenth Street.
 Rose, Dr. T. A.....Morning Side.
 Robertson, Miss Mary.....1315½ Jennings Street.
 Robbins, Mr. O. M. and *Mrs. Bessie.....1603 Grand Avenue.
 McKelvie Robbins.
 Edna Robbins.
 Doris Robbins.

Rinaldo, Mr. Herman and Mrs. Jennie.....1612 Pierce Street.
 Miss Alice Rinaldo.
 Mr. Phil Rinaldo.
 Jeannette Rinaldo.

*Shoup, Miss Mittie L.....Hotel Reinhart.
 Mr. Joe Shoup.....27 Peavey Grand.
 *Spiese, Mrs. Reba.....Mt. Vernon, Ill.
 *Skerry, Mr. E. W. and Mrs Lucy J.1110 Pierce Street.
 *Miss Carrie E. Skerry.

*Staley, Mr. George W. and Mrs. M. B....322 West Fourth Street.
 *Slutter, Mr. George L.....621 West Eighth Street.
 *Sawin, Mr. Fred C.....Altruria, Cal.
 *Sawyer, Mr. C. N. and Mrs. CoraSioux City.
 *Sayer, Mr. J. J.....111 West Third Street.
 *Sherman, Mr. V. C.1610 Pearl Street.
 *Smith, Mr. Wm. and Mrs. Harriet.....
 West Nineteenth and Dakota Avenue.
 Edward Smith.
 Arthur Smith.
 Guy Smith.
 Rebecca Smith.

Smith, *Mr. Milton Perry and Mrs. Frances M.....
 1705 Rebecca Street.
 *Smith, Mrs. Rebecca O.1613 Rebecca Street.
 Mr. Bert Smith.

*Smith, Mr. C. K. and Mrs. Annie G.....1913 George Street.
 *Mr. F. Charles Smith.

*Stockwell, Mr. Frank J. and Mrs. Fannie.....1008 Pierce Street.
 Beatrice Stockwell.

*Stevens, Mr. W. M. and Mrs. Fannie L..... 1911 Pierce Street.
 Clyde Stevens.
 Ruth Stevens.

*Safford, Mary A.....	1212 Pierce Street.
*Gordon, Elinor E.....	1212 Pierce Street,
*Safford, Mr. Henry B.....	Carthage, Ill.
*Snook, Mr. George W.....	1303 Douglas Street.
Sokaloff, Mr. and *Mrs. Julia M.....	302 Nebraska Street.
Blanche Sokaloff.	
Ruby Sokaloff.	
Raymond Sokaloff.	
*Schnaebel, Mrs. Carrie McNeil.....	901 Pierce Street.
*Shorthill, Lillian E.....	Marshalltown, Ia.
Mr. and Mrs. J. A. Shipman.....	820 Jackson Street.
Sweetser, Mr. J. N. and Mrs. Ella.....	2227 Jackson Street.
Frank Sweetser.	
Edna Sweetser.	
May Sweetser.	
Sears, Mr. Wm. G. and Mrs. Lucy B.....	312 Seventh Street.
*Stevenson, Mr. T. J. and Mrs. Ada.....	
.....	West Third and Center Streets.
Schulein, Mr. Joseph and Mrs. Emma.....	503 Seventh Street.
Schulein, Mr. Siegmund and Mrs. Rachel.....	622 Jackson Street.
*Stickney, Mr. J. K.....	1112 Pierce Street.
*Turnbull, Mr. J. A. and Mrs. Joanna.....	1413 Rebecca Street.
Mr. Clair Turnbull.	
Mr. Clark Turnbull.	
Earle Turnbull.	
*Taft, Mr. Fred H. and Mrs. Frances W.....	Santa Monica, Cal.
*Tallman, Mr. Silas W.....	415 Court Street.
*Townsend, Mrs. B. G.....	1911 Pierce Street.
Toy, Mr. James and Mrs. Mary E.....	1902 Jacks n Street.
Miss Grace Toy.	
Mr. Fred Toy.	
Carleton Toy.	
*Wallace, Mr. John.....	511 Douglas Street.
Wallace, Mr. James.....	511 Douglas Street.
Wakefield, Hon. George W.....	805 Ninth Street.
*Mr. Albert Wakefield.	
Miss Bertha Wakefield.	
*Miss Bandusia Wakefield.....	805 Ninth Street.
*Mrs. Mary Wakefield.....	1623 Rebecca Street.
*Wood, Mr. Ephraim and Mrs. Elizabeth.....	410 Tenth Street,
Mr. Walter Wood.	
Miss Grace Wood.	
*Ward, Mr. A. H.....	St. Louis, Mo.
Wickwire, Mr. David and *Mrs. Mary.....	702 Nebraska Street.
*Miss Laura Wickwire.	

Weatherwax, Mr. H. E. and Mrs. Jennie....	317 Thirteenth Street.
Clarence Weatherwax.	
Maude Weatherwax.	
Robert Weatherwax.	
Edwin Weatherwax.	
Wilkins, Mr. and Mrs. W. L.....	2102 Jackson Street.
Raymond Wilkins.	
George Wilkins.	
Mabel Wilkins.	
Ethel Wilkins.	
*Weidel, Mrs. Emma.....	1222 Jackson Street.
Harold Weidel	
*Weintz, Mr. George.....	218 Tenth Street.
Westhoff, *Mr. and Mrs. H.....	Morning Side
Wright, Mr. Craig L.....	817 Eighth Street.
*Yutzy, Mr. J. H. and Mrs. Emma	901 Seventh Street.
Philena Yutzy.	
*Young, Mr. H. C. and Mrs Eliza C. Woodward.....	
.....	1422 Pearl Street.
*Mr. Alfred Young.	
*Miss Harriette K. Young.	

PAST MEMBERS OF THE CHURCH.

ABBREVIATIONS: r, removed from city; dec., deceased; w, withdrawn.

Mr. Benjamin Anderson.....	r.	Mrs. Alice Lowder.....	dec.
Mrs. Andrews	w.	Capt. Joseph Lidick.....	dec.
Miss Andrews.....	w.	Mrs. Annie G. Michaelstetter..	r.
Mrs. S. W. Appleton.....	dec.	Miss Maggie Manette.....	r.
Mr. G. T. Behr.....	r.	Mrs. Eva Milward.....	r.
Mr. Joseph Berkheimer.....	r.	Mrs. Alice Morley.....	dec.
Mrs. E. D. Bostwick.....	dec.	Mrs. Marv J. Oviatt	dec.
Mr. and Mrs. J. A. Brady	r.	Mrs. F. M. Page.....	r.
Mr. Benjamin Burnish.....	dec.	Mr. and Mrs. H. M. Pierce..	w.
Mrs Lulu Sadler Butterfield..	r.	Mr. H. D. Pelle	r.
Mr. W. L. Coates.....	r.	Mr. Archibald Ralph.....	r.
Mr. and Mrs. Royce Cheney..	r.	Miss Florence Reed.....	r.
Mr. and Mrs. W. B. Cromwell,	w.	Mr. T. J. Rockwood.....	dec.
Miss Susanna B. Drake.....	r.	Miss Nettie Roberts.....	r.
Miss Lavinia M. Eade.....	r.	Mr. Guy Savage.....	r.
Mr. A. D. Hallock.....		Mr. and Mrs. K. Schaeffer..	r.
Mrs. A. D. Hallock.....		Mrs. E. Scougal.....	w.
Mr. Bruce Fink.....	r.	Dr. William R. Smith.....	dec.

Miss Ella Gordon.....r.	Mr. and Mrs. J. O. Thompson, r.
Mr. W. H. Hall.....r.	Mrs. Elizabeth Treadway....w.
Mrs. A. L. Harper.....r.	Mr. and Mrs. J. C. Twombly, r.
Miss Villa Harper.....r.	Mrs. Harriet Tyler.....r.
Miss Clara Hinds .....r.	Mrs. Ida C. Whitcomb .....r.
Mr. and Mrs. George Keys....r.	Miss Nettie T. Weeks.....r.
Miss Mary Keys.....r.	Mr. and Mrs. Geo. W. Wilson, r.
Miss Maggie Keys.....r.	Mrs. Eunice Woolworth....dec.
Mr. L. A. Kissinger.....r.	Mrs. Helen Janet Williams, dec.
Miss Helen Kupper.....r.	Mr. and Mrs. Robert Worth..r.
Mr. F. W. Lcwder.....r.	Dr. Eliza Whitley.....r.

THE FAITH AND SPIRIT OF THE UNITARIAN CHURCH OF TODAY.

This faith and spirit are indicated by the following utterances of representative bodies:

THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Preamble of the New Constitution adopted unanimously at Saratoga, September 26, 1894:

The Conference of Unitarian and Other Christian Churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the Kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

The Conference recognizes the fact that its constituency is Congregational in tradition and policy. Therefore it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.

THE WESTERN UNITARIAN CONFERENCE.

Preamble of "The Things Most Commonly Believed Today Among Us," adopted May 19. 1887:

Resolved, That while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed today among us, the statement being always open to restatement, and to be regarded only as the thought of the majority.

Therefore, Speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faith.

OUR HISTORY.

In this country Unitarians came out from the Congregational churches of New England some eighty years ago—came out as New Protestants, asserting

(1) The Supremacy of Character above Belief, in Religion.

(2) The Rights of Reason in the use of the Bible Revelation.

(3) The Dignity, as against the Depravity, of Human Nature.

(4) The Unity, not Trinity, of God; the Divinity, not Deity, of Christ; and that Jesus was sent as teacher to save us from our sins, not as a substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

Today few Unitarians but trust free thought and trust it everywhere; we only fear thought bound. Therefore, our beliefs are still deepening and widening, as science, history, and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads—faith in the Moral Order of the Universe, faith in all-Ruling Righteousness.

OUR FELLOWSHIP.

In all matters of church government we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but above all "doctrines" we emphasize the principles of Freedom, Fellowship and Character in Religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves Truth and lives the Good, is, in a broad sense, of our religious fellowship; whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our church is wide, our teachers many, and our holy writings large.

OUR DOCTRINES.

With a few exceptions we may be called Christian Theists: Theists, as worshiping the One-in-All, and naming that One, "God, our Father"; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man; it is belief in the humanity of God and the divinity of man; it is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no

"creed" which we impose as test of fellowship, specific statements of belief abound among us, always somewhat differing, always largely agreeing. One such we offer here:

We believe that to love the Good and live the Good is the supreme thing in religion.

We hold reason and conscience to be final authorities in matters of religious belief.

We honor the Bible and all inspiring scripture, old or new.

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion.

We believe in the growing nobility of Man.

We trust the unfolding Universe as beautiful, benevolent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good.

We believe that *we* ought to join hands and work to *make* the good things better and the worst good, counting nothing good for self that is not good for all.

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God—that Love with whom our souls commune. This One we name—the Eternal God, our Father.



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